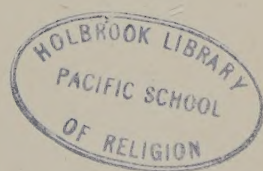


THE
BAHÁ'Í WORLD
1928 - 1930





THE BAHÁ'Í WORLD

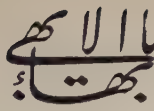
85 AND 86 OF THE BAHÁ'Í ERA.

1928-1930 A.D.





A TABLET OF BAHÁ'U'LLÁH IN 'ABDU'L-BAHÁ'S HANDWRITING



THE BAHÁ'Í WORLD

(Formerly: *BAHÁ'Í YEAR BOOK*)

A Biennial International Record

Prepared under the supervision of the National Spiritual Assembly
of the Bahá'ís of the United States and Canada
with the approval of SHOGHI EFFENDI

Volume III

85 AND 86 OF THE BAHÁ'Í ERA

APRIL 1928—APRIL 1930

Bahá'í Publishing Committee
P. O. Box 348, Grand Central Station
New York City, U. S. A.

1930



Bt
300
B3
73
172
20

Copyright, 1930, by National Spiritual Assembly of the Bahá'ís
of the United States and Canada.

NOTE: The spelling of the Oriental words and proper
names used in this issue of *THE BAHÁ'Í WORLD* is according
to the system of transliteration established at one of the
International Oriental Congresses.

To
SHOGHI EFFENDI
Guardian of the Bahá'í Cause
this work is dedicated
in the hope that it will assist
his efforts to promote
that spiritual unity
underlying and anticipating
the "Most Great Peace"
of
BAHÁ'U'LLÁH

CONTENTS

PART ONE

	PAGE
I. "The City of Certitude"—Words of Bahá'u'lláh.....	3
II. Aims and Purposes of the Bahá'í Faith.....	7
III. Bahá'u'lláh: The Voice of Religious Reconciliation.....	13
IV. The Dawn of the Bahá'í Revelation. (From Nabil's Narrative).....	21
V. Survey of Current Bahá'í Activities in the East and West.....	28

PART TWO

I. Excerpts from Bahá'í Sacred Writings.....	65
II. The World Order of Bahá'u'lláh.....	76
1. Present-day Administration of the Bahá'í Faith.....	76
2. Excerpts from the <i>Will and Testament of 'Abdu'l-Bahá</i>	88
3. The Spirit and Form of Bahá'í Administration.....	95
4. Declaration of Trust by the National Spiritual Assembly.....	96
5. Excerpts from the Letters of Shoghi Effendi.....	104
6. Text of Bahá'í application for civil recognition by the Palestine Administration.....	131
7. Facsimile of Bahá'í marriage certificates adopted and enforced by the National Spiritual Assemblies of the Bahá'ís of Persia and Egypt.....	132, 133
III. Bahá'í Calendar and Festivals.....	135
IV. The Mashriqu'l-Adhkár.....	140
V. Green Acre and the Bahá'í Ideal of Inter-racial Amity.....	170
VI. References to the Bahá'í Faith.....	184
VII. The Case of Bahá'u'lláh's House in Baghdád before the League of Nations.....	198
VIII. Hippolyte Dreyfus-Barney.....	210

PART THREE

I. Bahá'í Directory, 1930.....	217
1. Bahá'í National Spiritual Assemblies.....	217
2. Bahá'í Spiritual Assemblies.....	217
3. Bahá'í Groups.....	221
4. Bahá'í Administrative Divisions in Persia.....	223
5. Bahá'í Periodicals.....	227

CONTENTS—Continued

	PAGE
II. Bahá'í Bibliography.....	230
1. Bahá'í Publications.....	230
a. of America.....	230
b. of England.....	236
c. in French.....	236
d. in German and other Western Languages.....	238
e. in Oriental languages (partial list).....	241
2. Alphabetical List of Bahá'í Books and Pamphlets.....	242
3. References to the Bahá'í Faith in Non-Bahá'í works.....	248
4. References to the Bahá'í Faith in Magazines.....	253
III. Transliteration of Oriental Words frequently used in Bahá'í Literature with guide to the transliteration and pronunciation of the Persian Alphabet	256
IV. Definitions of Oriental Terms used in Bahá'í Literature.....	258

PART FOUR

I. Bahá'u'lláh's Divine Economy: a Letter of Shoghi Effendi.....	263
II. The Hidden Words of Bahá'u'lláh: A Reflection, by G. Townsend.....	274
III. 'Abdu'l-Bahá's Visit to Woking, England.....	278
IV. Impressions of Haifa, by Alaine Locke, A.B., Ph.D.....	280
V. The World Vision of a Savant, by Dr. Auguste Henri Forel.....	284
VI. The Cultural Principles of the Bahá'í Movement, by Dr. Ernst Kliemke ..	288
VII. The Relation of the Báb to the Traditions of Islám, by Wanden Mathews LaFarge	293
VIII. The Bahá'í Movement in German Universities, by Martha L. Root.....	300
IX. The City Foursquare, by Allen B. McDaniel.....	312
X. Religion for the New Age, by John Herman Randall.....	317
XI. Before Abraham Was, I am! by Thornton Chase.....	324
XII. The Races of Men—Many or One, by Louis G. Gregory.....	330
XIII. Haifa—and the Bahá'ís, by Dr. John Haynes Holmes.....	340
XIV. A Visit to Rustum Vambéry, by Martha L. Root.....	343
XV. The Bahá'í Cause at the XXth Universal Congress of Esperanto at Ant- werp, Belgium, August 1928, by Martha L. Root.....	346
XVI. Shrines and Gardens, by Beatrice Irwin.....	349
XVII. An Audience with King Faisal, by Martha L. Root.....	354
XVIII. Bahá'u'lláh and His Teachings, Reprinted from the "Japan Times and Mail"	357
XIX. 'Abdu'l-Bahá and the Rabbi, by Willard P. Hatch.....	360
XX. Some Experiences Among the Poor in Brazil, by Leonora Holsapple.....	363
XXI. A Trip to Tahiti, by Louise Bosch.....	368

ILLUSTRATIONS

	PAGE
A Tablet of Bahá'u'lláh in 'Abdu'l-Bahá's Handwriting	Frontispiece
The inmost Shrine of Bahá'u'lláh	5
A distant view of the Shrine and Mansion of Bahá'u'lláh	5
Bahá'ís gathered to celebrate the Naw-ruz Feast in Tihrán, March 21, 1930	6
Views of the outer Shrine of Bahá'u'lláh	11
The interior of the Shrine of the Báb on Mount Carmel	22
The interior of the Shrine of 'Abdu'l-Bahá on Mount Carmel	22
The Twenty-Second Annual Convention of the Bahá'ís of the United States and Canada in session at Chicago, April 25-27, 1930	24
Esperanto group of Seikei School, Tokyo, Japan	27
The upper chamber (in center) in which the Báb first declared His mission	31
Southern part of Tihrán where criminals also were hanged and where many Bahá'ís were martyred. The mark "x" indicates the site of the imprison- ment of Bahá'u'lláh	42
Portraits of 'Abdu'l-Bahá, "The Greatest Holy Leaf," and of "The Most Pure Branch"	64
Views of the public square of Tabríz: the scene of the Báb's martyrdom	67
Glimpses of Bahá'u'lláh's room in the mansion of Bahjí: the scene of His passing and His interview with the late Professor E. Granville Browne	71
Vargá and his son Ruhu'lláh in prison before their martyrdom	74
Badí, bearer of the Tablet of Bahá'u'lláh to Násiri'd-Dín Sháh, awaiting his mar- tyrdom	74
The Apostles of Bahá'u'lláh, "Pillars of the Faith"	80
The disciples of 'Abdu'l-Bahá, "Heralds of the Covenant"	84
The upper room wherein Qurratu'l-'Ayn was held captive prior to her mar- tyrdom in Tihrán	94
Bahá'u'lláh's favorite seat, under the mulberry trees, in the garden of Ridván	102
A glimpse of the Ridván, on the banks of the River Belus, near 'Akká	102
Photographic reproduction of a drawing of the city of 'Akká about the year 1868	112
Haifa seen from the palm-grove with Mount Carmel in the distance	112
Arch-enemy of the Cause of Bahá'u'lláh: the late Hají Mírza Ágásí, grand vizir of Muḥammad Sháh of the Oájár dynasty	116
'Abdu'l-Hamíd: Sultán of Turkey. The most powerful enemy of 'Abdu'l-Bahá	120
The room occupied by 'Abdu'l-Bahá at the time of His Ascension	123
House of Bahá'u'lláh in 'Akká in which the Kitábu'l-Aqdas was revealed	127
A view of the illuminated Shrine in Mount Carmel	127
A group of early pioneers of the Faith, including a number of companions in exile of Bahá'u'lláh	129
Bahá'í Marriage Certificate adopted and enforced by the National Spiritual As- sembly of the Bahá'ís of Persia	132

ILLUSTRATIONS—Continued

	PAGE
Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Egypt.....	133
A group of Bahá'ís in Vienna, Austria.....	137
Bahá'í Unity Meeting, Pretoria, South Africa.....	137
Martha L. Root at the house of the Báb in Shiraz, Persia.....	139
The first Mashriqu'l-Adhkár of the West, now being built at Wilmette, near Chicago, Illinois.....	143
One of Mr. Bourgeois' detail drawings.....	146
Aerial view of the grounds of the Mashriqu'l-Adhkár at Wilmette, Illinois.....	153
Louis J. Bourgeois, Architect of the Mashriqu'l-Adhkár.....	156
Views of the first Mashriqu'l-Adhkár (Bahá'í Temple) erected in 'Ishqábád, Turkistán.....	160
The laying of the corner-stone of the Mashriqu'l-Adhkár of 'Ishqábád.....	162
International Bahá'í gathering in the grounds of the Mashriqu'l-Adhkár of 'Ishqábád.....	162
The Bahá'ís of 'Ishqábád carrying material for the construction of the Mashriqu'l-Adhkár.....	165
Fellowship House, Green Acre, Maine.....	172
Interior of Green Acre Fellowship House.....	172
A group of Bahá'ís and their friends in attendance at the Third Annual Amity Conference, August, 1929, at Green Acre, Eliot, Maine.....	176
Green Acre, Maine, a gift from Sarah Farmer to the Bahá'ís of the United States and Canada.....	182
Bahá'ís attending Summer Camp at Geyserville, Calif., on the estate of John D. Bosch.....	182
Bahá'ís of 'Ishqábád, recently released from prison, about to enter the Mashriqu'l-Adhkár, prior to their exile to Persia.....	188
Bahá'ís of Auckland, New Zealand.....	188
A group of Zoroastrian Bahá'ís assembled in the school-house of the village of Marnam-Ábád, near Yazd, Persia.....	194
A view of the inner courtyard of the House of Bahá'u'lláh in Baghdád.....	203
The front of the House of Bahá'u'lláh in Baghdád while being restored.....	203
M. Hippolyte Dreyfus-Barney.....	211
Mírzá Mahmúd Zargání.....	212
Mr. William H. Randall, 1863-1929.....	212
Bahá'í scholar and mystic: <u>Sheikh</u> Muḥammad El Damirtchi of Baghdád, 'Iráq, a follower of the Movement since the days of Bahá'u'lláh.....	214
Bahá'ís of Karachi, India.....	216
Bahá'ís of Mosul, 'Iráq.....	219
The Bahá'í Assembly of Baṣrih, 'Iráq.....	219
Bahá'ís of Leipzig, Germany.....	224
Bahá'ís of Karlsruhe, Germany.....	224
Honolulu Bahá'í Assembly Cottage.....	226
Bahá'í Children's Class, Honolulu, Hawaiï.....	226
The Bahá'ís of Port Said, Egypt.....	228
Service Committee of Bahá'í Spiritual Assembly of Mandalay, Burma.....	231

ILLUSTRATIONS—Continued

	PAGE
Hla Hla, of the Bahá'í Local Assembly, Mandalay, Burma	231
Mya Mya, of the Bahá'í Community, Mandalay, Burma	231
Bridal pair: Bahá'í Zoroastrians	233
Machit May and Ma Daung: Bahá'ís of Mandalay, Burma	233
Miss Martha L. Root with Bahá'ís of Tīhrán	237
Delegates to the All-India Bahá'í Convention	240
"Bagi Ridván" of Maler Kotta, Punjab, India	240
Delegates to the Fourth Annual Convention of the Bahá'ís of Persia, April, 1930	245
Bahá'ís of the Village of Daidanow Kalazoo, Burma	249
Bahá'ís of Mandalay, Burma	251
Martha L. Root with Bahá'ís of Tīhrán, Persia	254
Bahá'í children of Rapsinján, Persia	259
Bahá'í children of Shíráz, Persia	259
The Bahá'ís of Baghdád with Martha L. Root	265
The Village of Afchih, near Tīhrán. The house of Bahá'u'lláh is seen through the trees	267
House of Bahá'u'lláh in Afchih, a village in the mountains, about forty miles from Tīhrán, Persia	270
"Murgh-Mahallih," the summer home of Bahá'u'lláh in Shīmrán, near Tīhrán, Persia	272
A group of Bahá'ís, Bournemouth, England	275
A group of the London Bahá'ís at their center, Walmer House, Regent Street, London	275
Gathering at the Mosque, Woking, England, on the occasion of the visit of 'Abdu'l-Bahá, January 17, 1913	281
Views of the Shrine of the Báb and of 'Abdu'l-Bahá on Mount Carmel	283
Dr. Auguste Henri Forel, to whom 'Abdu'l-Bahá's well-known Tablet was revealed	285
Berlin Bahá'í Assembly	290
A group of Bahá'ís, Hamburg, Germany	290
Map showing Travels of the Báb and Bahá'u'lláh	298
Bahá'í Celebration, on the twelfth of Ridván, in a garden of Shíráz with Martha L. Root as the honored guest	303
Bahá'ís of Stuttgart, Germany	306
Bahá'ís of Dresden, Germany	310
Distant view of the prison-city of 'Akká, as seen across the bay from the roof of the Pilgrim House, Haifa	314
Group of Bahá'ís in Constantinople (now Istanbul)	321
Bahá'ís of Rostoch, Germany	321
The Bahá'í Students of the American University of Beirut, Syria	334
View of the Shrine on Mount Carmel with the terraces (illuminated)	338
A group of the Bahá'ís of the Village of 'Aváshig, near Baghdád, 'Iráq	341
Bahá'ís of the Village of Adhyábih, near Baghdád, 'Iráq	341
The late Professor Arminius Vambéry of Budapest, Hungary, one of Europe's most renowned Orientalists who welcomed 'Abdu'l-Bahá to Budapest in 1913	344
Dr. Ludwik Zamenhof, author of the Esperanto Language. 15 December, 1859—14 April, 1917	350

ILLUSTRATIONS—Continued

	PAGE
Night-view of the Shrines on Mount Carmel.....	352
Section of the Bahá'í Esperanto Conference, part of the Universal Congress of Esperanto in Antwerp, taken just before the first session.....	355
A group gathered for a Bahá'í talk.....	355
Bahá'ís of Tokyo, Japan.....	358
A group of the Bahá'ís of Shanghai, China.....	361
Rabbi Martin A. Meyer.....	364
Bahá'í student class, Bahia, Brazil.....	366

INTRODUCTION

IN 1924, the suggestion made to Shoghi Effendi, Guardian of the Bahá'í Cause, that an annual reference book be published of Bahá'í activities throughout the world, found acceptance and fulfillment in the BAHÁ'Í YEAR BOOK, published in 1926.

It was believed that if the record of all Bahá'í activity could be gathered together each year and the vital parts of such a record published, the results would be to assist the adherents of the Faith to more unified thought and action as well as disclose to others something of the significance of the world-wide Cause called into being by the Forerunner, the Báb; the Founder, Bahá'u'lláh, and the Exemplar and Interpreter, 'Abdu'l-Bahá.

Because of the world-wide extension of the Faith, it was found impracticable to gather material, edit and publish such a book every year. Therefore, in accord with the wish of Shoghi Effendi, the name and period of its publication was changed. Volume II bore the title, "THE BAHÁ'Í WORLD: A *Biennial International Record*," and was dated "April 1926-April 1928."

The manuscripts and illustrations appearing in Volume II were passed upon by Shoghi Effendi, with the exception of certain articles which were written at his request, by Mr. Horace Holley. In addition to the unique advantage of the Guardian's editorship the material was arranged by him in the order published.

The present Volume III, THE BAHÁ'Í WORLD, dated April 1928-1930, likewise has received Shoghi Effendi's unique editorship. This means a book prepared under the personal supervision of the Guardian and Head of the Bahá'í Cause, who is a scholar of both Persian and English, having attended Oxford University. It should prove of inestimable value to students of the Bahá'í Cause.

The exquisite illuminated Persian insert in colors of Bahá'u'lláh's Tablet in 'Abdu'l-Bahá's handwriting, sent by the Guardian for THE BAHÁ'Í WORLD—the artistic beauty of which has well-nigh baffled the skill of craftsmen to reproduce—is an outstanding contribution to Volume III. It reveals the love and devotion of the Bahá'ís of the Orient for the One they called "The Master," and helps greatly to offset the unavoidable emphasis placed upon the Occidental presentation of the Cause so noticeable in Volumes I and II. The members of the Editorial Committee still feel that undue emphasis is placed upon the activities of the Bahá'ís of the West in comparison with those of the East, which they regret. The student, however, should not overlook nor underestimate the testimony of the many splendid photographs of the Oriental

INTRODUCTION—Continued

Bahá'ís, whose faces manifest the vitalizing power of the Word of Bahá'u'lláh, and are a source of inspiration to Bahá'ís the world over.

The following letter from Shoghi Effendi, dated Haifa, Palestine, December 6, 1928, regarding Volume II, reveals the importance he attaches to this publication:

To the beloved of the Lord and the handmaids of the Merciful throughout the East and West—

Dear fellow-workers:

I desire to convey to you in a few words my impressions of the recently published BAHÁ'Í WORLD, copies of which, I understand, have already, thanks to the assiduous care and indefatigable efforts displayed by the Publishing Committee of the American National Spiritual Assembly, been widely distributed among the Bahá'í countries of East and West.

This unique record of world-wide Bahá'í activity attempts to present to the general public, as well as to the student and scholar, those historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age. I have, ever since its inception, taken a keen and sustained interest in its development, having personally participated in the collection of its material, the arrangement of its contents, and the close scrutiny of whatever data it contains.

I confidently and emphatically recommend it to every thoughtful and eager follower of the Faith, whether in the East or in the West, whose desire is to place in the hands of the critical and intelligent inquirer, of whatever class, creed or color, a work that can truly witness to the high purpose, the moving history, the enduring achievements, the resistless march and infinite prospects of the Revelation of Bahá'u'lláh. Eminently readable and attractive in its features, reliable and authoritative in the material it contains, up-to-date, comprehensive and accurate in the mass of information it gives, concise and persuasive in its treatment of the fundamental aspects of the Cause, thoroughly representative in the illustrations and photographs it reveals—it stands unexcelled and unapproached by any publication of its kind in the varied literature of our beloved Cause. It will, without the slightest doubt, if generously and vigorously supported, arouse unprecedented interest among all classes of civilized society.

I earnestly request you, dearly-beloved friends, to exert the utmost effort for the prompt and widespread circulation of a book that so vividly portrays, in all its essential features, its far-reaching ramifications and most arresting aspects, the all-encompassing Faith of Bahá'u'lláh. Whatever assistance, financial or moral, extended by Bahá'í Spiritual Assemblies and individual believers, to those who have been responsible for such a highly valuable and representative production will, it should be remembered, be directly utilized to advance the interests and reinforce the funds that are being raised in behalf of the Mashriqu'l-Adhḡkár, and will indirectly serve to exert a most powerful stimulus in removing the malicious misrepresentations and unfortunate misunderstandings that have so long and so grievously clouded the luminous Faith of Bahá'u'lláh.

Your true brother,
(Signed) SHOGHI.

INTRODUCTION—Continued

In preparation for Volume IV, which is to cover the period from April 1930 to April 1932, Shoghi Effendi, through the Editorial Committee, earnestly requests all Local Spiritual Assemblies, Groups and Committees throughout the Bahá'í world, to plan with their respective National Spiritual Assemblies the gathering of suitable material for that volume. Photographs and articles of interest may be forwarded at any time. Reports to be incorporated in the "Survey of Current Bahá'í Activities in the East and West" should be in the hands of the Committee not later than January 1, 1932. The Contents of Volume III will suggest the various materials desired for such an important and historic publication as *THE BAHÁ'Í WORLD*. Articles and photographs that show the present progress of the Cause, as well as records of past events, are particularly desired.

The members of the Editorial Committee are grateful for the articles, photographs and other information sent in for Volume III. Suggestions for the improvement of the Book will be heartily welcomed.

Correspondence should be addressed to the *Editorial Committee*, *THE BAHÁ'Í WORLD*, care of the *National Spiritual Assembly of the Bahá'ís of the United States and Canada*, Evergreen Cabin, West Englewood, N. J., United States of America.

ALBERT WINDUST,
Editorial Secretary.

STAFF OF EDITORS, VOLUME III.

AMERICA—

Horace Holley, Wanden Mathews LaFarge, Albert Windust, *Editorial Secretary*,
Victoria Bedikian, *Photograph Editor*.

GREAT BRITAIN—

George P. Simpson.

FRANCE—

Madame Hesse.

GERMANY—

Dr. Hermann Grossmann.

SWITZERLAND—

Emogene Hoagg.

PALESTINE—

Suhayl Afnán.

Effie Baker, *Assistant Photograph Editor*.

PERSIA—

'Abdu'l-Ḥusayn Dihqán.

INDIA AND BURMA—

Ḥishmatu'lláh.

INTERNATIONAL—

Martha L. Root.

PART ONE

THE BAHÁ'Í WORLD

THE CITY OF CERTITUDE:

WORDS OF BAHÁ'U'LLÁH

O MY brother, when a true seeker determines to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate turn him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of forgetfulness and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from this world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, keep silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a while, whilst the effects of the latter endure a century.

That seeker should also regard backbiting as grievous error, and keep himself away from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be free from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious blessing. At the dawn of every day he should commune with God, and with all his soul persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more to his fellow-man, him who is endowed with utterances. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he will not fulfil. He should with all his heart eschew fellowship with evil doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire. Our purpose in revealing these convincing and weighty utterances is to impress upon the

seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

These are among the attributes of the exalted, and are the sign of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the path of positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whosoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us", he shall enjoy the blessing conferred by the words: "in Our ways shall We assuredly guide him."

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be chased away, the mists of doubts and misgivings be dispelled, and the lights of knowledge and certitude envelop his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and will, through the trumpet-blast of Knowledge, awaken the heart, the soul, and the spirit from the sleep of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute Certitude. He will discover in all things the mysteries of Divine Revelation and the evidences of an everlasting Manifestation.

By the righteousness of God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he will inhale at a distance of a thousand leagues the fragrance of God, and

will discern the resplendent morn of Divine Guidance rising above the dayspring of all things. Each and every thing, however small, will be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this Seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will likewise clearly distinguish all the signs of God—His wondrous utterances, His great works, and mighty deeds—from the doings, words, and ways of men, even as the jeweler knoweth the gem from the stone, and even as man distinguisheth spring from autumn and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the Breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of the ancient Wisdom of God, and will perceive all the hidden teachings from the rustling leaves of the Tree which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and, with his inner eye, will he discover the mysteries of "return" and "revival." How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He Who is the King of Names and Attributes hath destined for that City! It quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable Wisdom, and upon every rose-bush a myriad nightingales pour out in blissful rapture their melody. Its wondrous tulips unfold the mystery of the Burning Bush, and its sweet savors of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and imparteth immortality without death. In every leaf ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.



The inmost Shrine of Bahá'u'lláh.



A distant view of the Shrine and Mansion of Bahá'u'lláh.

They that valiantly labor in quest of God will, when once they have renounced all else but Him, be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the hyacinth of that assembly, and receive the surest testimonies from the beauty of its rose and the melody of its nightingale.

Once in about a thousand years shall this City be renewed and readorned. Wherefore, O my friend, it behoveth us to exert the highest endeavor to attain unto that City, and, by the grace of God and His loving-kindness, rend asunder the "veils of glory"; so that we may, with inflexible steadfastness, sacrifice our withered soul in the path of the New Beloved.



Bahá'ís gathered to celebrate the Naw-rúz Feast in Tíhrán March 21, 1930.

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

BY HORACE HOLLEY

A GENERATION before modern science and industry had forged strong links of physical unity between the nations, a movement based upon the spiritual principle of human oneness had been established in Persia and the Near East by Bahá'u'lláh, founder of the Bahá'í Faith. Considered by contemporary historians of Europe as merely a Movement confined to Muḥammadanism, and eventually to subside after the manner of countless periodical reform programs, the universal character of the Cause of Bahá'u'lláh has been gradually revealed throughout eighty years of bitter persecution, until today it enjoys the status of an independent religion throughout practically the entire Muslim world. Its vitality in Christian and other non-Muslim societies also serves to call attention to the fact that the Bahá'í teachings correspond to a fundamental need of humanity in the present era.

The aims and purposes of the Bahá'í Cause, students of the teachings point out, can never be fully understood merely by comparison with other religions or ethical systems in their present form. The unique contribution made by Bahá'u'lláh to the cause of world brotherhood and peace, according to His followers, consists in the fact that Bahá'u'lláh restored the spirit of religion at its very source. His aim and purpose was not to remedy minor evils of modern society but to create a new and positive world outlook.

The Bahá'í teachings, in fact, are said to meet the needs of humanity today for the reason that Bahá'u'lláh stands in that line of mighty prophetic beings who alone have been able to see into the depths of the human heart and by the power of their lives and gospel supply a new impulse to civilization as a whole. The Bahá'ís begin, therefore, by accepting the spiritual oneness of

all the prophets and their mutual consecration to the same task of leading men from darkness to light. The fact that every civilization has emanated from the sources of spiritual energy and knowledge revealed by a prophet, and that all the prophets came to the world at the hour when a once glorious civilization was at the point of decay, is the proof offered by Bahá'ís to vindicate the supreme power of religion as manifested by its great Founders from age to age.

The mission of Bahá'u'lláh, likewise, His followers declare, was to renew man's faith in the universality of God at a time when unfaith and moral and political decadence are running their full course not in one part of the world, or among one race alone, but equally in East and West. The sign of decadence emphasized by the Bahá'ís is conflict and strife among human beings—religious strife, class strife and racial strife no less than military or economic conflict on an international scale. That present-day civilization, for all its mental activity and its scientific marvels, cannot survive its own forces of disunity without reinforcement by a new, world-wide faith, expressive of a regenerated mankind and a higher type of social organism, is the Bahá'í claim in explaining the significance of this Cause.

From Bahá'u'lláh, the believers declare, has been reflected once more the rays of that Holy Spirit by which Christianity and other divinely revealed religions came into being to sustain the burden of a collapsing age. Partaking of this spiritual reality in the form of the inspired teachings of Bahá'u'lláh—man's privilege of approach to the will of God—the individual soul is healed of the disease of prejudice, fear and hate, and transformed from petty concerns and local loyalties into a consciousness of an un-

derlying brotherhood swiftly replacing the antagonisms inherited from the dead past.

The wars and strifes shaking the world today, according to the Bahá'ís, serve to awaken people to the unreality of man-made dogmas and creeds, the source of all antagonistic institutions and destructive customs, and quicken in them a hunger for a reality raised above human will in the realms of the divine. Thus the teachings of Bahá'u'lláh have spread not merely because they renew hope and inspire enthusiasm, but because also they uphold a world order as the end and aim of human evolution in this new age. The sciences and arts they bring back into the heart of human experience by showing them to be the true modes of religious worship; the functions of government are ennobled as the union of morality and social usefulness; and democracy is vitalized by the realization that all men are children of the one God.

The Bahá'í Principles

The public education which fills the mind with facts, however true and useful, but leaves old, destructive prejudices in the heart, must be augmented by the addition of spiritual principles, members of the Bahá'í Cause point out, if the peril of world failure through international war and class revolution is ever to be removed.

In the principles of individual and social regeneration laid down by Bahá'u'lláh over eighty years ago, this spiritual element, according to the Bahá'ís, exists in a form so pure, so complete and so positively forceful that devoted groups of students assemble in cities and villages in Europe, the Orient and America at the present time for the sole purpose of reinforcing their intellectual education with the moral power and nobility emanating from the teachings of Bahá'u'lláh. American Bahá'ís who have traveled extensively and visited these groups in various parts of the world state that the result of this new spiritual knowledge has been to eliminate, among large numbers of believers, the evils of the caste system in India, religious prejudice in Persia and the Near East, racial and national antagonisms in Europe, while in the United States and Canada the

Bahá'í teachings have been especially fruitful in removing prejudice between the white and colored peoples.

To summarize and outline the spiritual verities revealed by Bahá'u'lláh, one may begin by quoting the following words uttered by 'Abdu'l-Bahá, the great Exemplar of the Bahá'í Faith: *"This is a new cycle of human power. . . . The gift of God to this enlightened age is knowledge of the oneness of mankind and of the fundamental unity of religions."*

The conviction that humanity has entered upon a new era, when the latent possibilities of men and women are to be fully expressed by the gradual development of a world community reflecting the ideals of all the prophets, and the sciences and arts shall flower gloriously under the inspiration of mutual fellowship and trust, is a distinguishing characteristic of the Bahá'í message. Since every child is born without innate prejudice, the organized hates and fears of mankind are acquired from the attitudes of those who control youth. By replacing the present mental environment with a psychology upholding the power of love, the Bahá'ís assert, a new generation will come into being free of the baneful influence of hostility and antagonism. The decisive point in spiritual education, according to followers of Bahá'u'lláh, consists in realizing that the founders of all the revealed religions were actuated by the same purpose and reflected the same divine power. When agreement exists on this principle, the very roots of prejudice are destroyed, for aside from the influence of the prophets there is no social force able to overcome the animal status of man by connecting him with the providence of God.

Bahá'ís, therefore, practise the lesson of regarding all others, irrespective of race, class, nation or creed, as expressions of the one creative, universal love. The teachings of Bahá'u'lláh reinforce this truth by proving from recorded history that faith in a prophet has ever produced the social community out of which nations and races are afterward derived, and that it is the inhumanity caused by religious hostility which later gives destructive force to national, racial and class divisions. A new and world-

wide spiritual movement is needed at this time, Bahá'ís believe, in order to give men the sense of community in obedience to the divine Will and raise them above the destructive darkness lingering in traditional views.

Upon the basis of this new and broader outlook, the teachings of Bahá'u'lláh raise a mighty edifice of social regeneration, the pillars of which are the following organic principles: the harmony of true science and religion; the spiritual equality of man and woman; the education of all people in terms of the complete personality—including adequate training in a trade or profession and moral culture, as well as mental discipline and knowledge; the continuance of education throughout life by unceasing open-minded search for truth; social responsibility for every individual's economic well-being; the addition of a universal secondary language to school curriculums; the spiritual obligation of every government to make world peace its first and most important concern; and the organization of an international tribunal capable of maintaining world order based upon equal justice to the various nations and peoples.

The Bahá'í teachings, it is said, differ from the liberal philosophies of the day by making personal development absolutely contingent upon social usefulness and co-operation. They meet the egoistic longing for an independent, individual "perfection" or "blessedness" by enunciating the sound psychological principle that, because all human beings are inter-dependent, fulfillment comes only to him who seeks satisfaction in mutual rather than selfish good. Bahá'u'lláh, His followers declare, has revived the teaching of love revealed by all the prophets, and supplemented this doctrine by new teachings which reveal the nature of the world order which humanity needs supremely at this time.

Outline of Bahá'í History

The beginnings of the "modern" age—marked by industrialism in the West and the stirrings of political reform in the East—can be completely explained, according to followers of the Bahá'í Cause, only by

reference to the spiritual enlightenment which dawned upon the world over eighty years ago through the universal message of Bahá'u'lláh. In this message, which Bahá'ís feel is only now being fully understood and appreciated, a program for true human progress was laid down by which the aspirations and hopes of Christians, Jews and other religionists for world peace and righteousness will be vindicated and fulfilled.

The history of the Bahá'í Cause, its members assert, is the outward and visible evidence that humanity in this age has been stirred by a new spirit, the effect of which is to break the bonds and limitations of the past and remold the world in a universal civilization based upon knowledge of divine reality.

On May 23, 1844, a radiant youth of Persia known as the Báb ("The Gate") proclaimed His mission of heralding a mighty Educator who would quicken the souls, illumine the minds, harmonize the consciences and exalt the habits and customs of mankind. After six years of heroic steadfastness and ardent teaching, in the face of the combined opposition of Church and State in His native land, the Báb fell a victim of fanatical persecution and was publicly martyred by a military firing squad at Tabriz, Persia, July 9, 1850, leaving behind Him among the Persian people such loyalty and faith that thousands of His followers underwent martyrdom rather than recant and forsake their devotion to the Báb's assurance that the day of the Promised One had at last dawned.

Upon this preparation the foundation of the Cause was laid by Bahá'u'lláh ("Glory of God"), whose enlightened principles of personal and social regeneration were revealed under conditions of cruel oppression, extending through a period of more than forty years, unequalled in the annals of religion.

Bahá'u'lláh, a majestic personage whose greatness was felt and admitted even by His bitterest foes, gave the glad-tidings to East and West that the Holy Spirit was once again manifest in the image of man to revivify humanity in its hour of supreme need, that a new and greater cycle of human power had begun—the age of brotherhood,

of peace, of spiritual love. All peoples He summoned to partake of the knowledge of reality uttered through Him. The dire sufferings to fall upon mankind through international war and rebellious unrest until the lessons of unity had been learned, were clearly foretold. The message of Bahá'u'lláh was revealed in the form of books dictated to secretaries during days of exile and imprisonment, and in letters addressed to kings and rulers, and to the heads of religions, in Europe, the Orient and the United States.

As the desperate forces of reaction gathered against Him, the ecclesiastical and civil authorities of Persia realizing that their influence would be destroyed by the spread of the enlightened teachings of Bahá'u'lláh, He and His little band of faithful followers were imprisoned in Tíhrán, stripped of property and rights, exiled to Baghdád, to Constantinople, to Adrianople, and at last, as the supreme infliction, in 1868, confined for life in the desolate barracks of 'Akká, a Turkish penal colony, near Mount Carmel in the Holy Land. Scarcely fifty years later, as the Bahá'ís point out, those responsible for the exile and imprisonment of Bahá'u'lláh—the Sháh of Persia, and the Sulṭán and Caliph in Constantinople—were themselves abjectly hurled from power.

Voluntarily sharing these ordeals from very childhood was the eldest son of Bahá'u'lláh, 'Abdu'l-Bahá ("Servant of Bahá"), whose confinement at 'Akká, lasting forty years, was terminated in 1908 by the Turkish Revolution initiated by the Young Turk Party.

Bahá'u'lláh left this life in 1892. From then until His own ascension in 1921, 'Abdu'l-Bahá served the Cause as its appointed Exemplar and Interpreter, and through His unique devotion, purity of life, tireless effort, and unfailing wisdom, the Bahá'í message slowly but surely penetrated to all parts of the world. Today, Bahá'í centers exist in most countries, and the membership of the movement embraces practically every nationality, class and creed. At the present time the unity of the Bahá'ís and the integrity of the teachings of Bahá'u'lláh is maintained by Shoghi Effendi, grandson of 'Abdu'l-Bahá and in His Will

and Testament appointed Guardian of the Bahá'í Faith.

The Bahá'í Teachings and Universal Peace

The secret of universal peace has not only been found but made to work in actual practice, followers of Bahá'u'lláh assert, throughout a large and rapidly growing spiritual community with established centers in every part of the world. The universal peace obtaining among the Bahá'ís of the Orient, Europe and America, establishes the perfect model by which the various nations and peoples can raise the true world peace on enduring foundations. In the application of the principles enunciated by Bahá'u'lláh, world peace is reinforced by spiritual truths and given religious sanction without disregarding the part that must be played by political and economic considerations.

The Bahá'í Cause, in fact, made the question of peace the supreme issue more than sixty years ago, before the subject had been seriously considered by existing rulers and churches. In a series of letters addressed to kings and heads of government in Europe, Asia and the United States, written in 1868, 1869 and 1870, Bahá'u'lláh proclaimed that the era of international order had dawned, and called upon the reigning rulers to assemble and take steps to eliminate the possibilities of future war. He expressed the profound truth that service to the ideal of peace was not merely an attitude of political wisdom, but obedience to God, and continued irresponsibility and unfaithfulness to the right of the peoples to live in peace would produce international strife and anarchy so widespread that every reactionary régime would be destroyed.

Following in the footsteps of Bahá'u'lláh, his son 'Abdu'l-Bahá, Exemplar of the new Faith, consecrated his life to the ideal of unity, and from 1911 to 1913, on the eve of the great war, traveled throughout Europe and America in order to bring the principles of peace directly to the people. Speaking at Stanford University, California, in 1912, 'Abdu'l-Bahá definitely predicted the outbreak of international conflict in the



Views of the outer Shrine of Bahá'u'lláh.

imminent future, calling upon the American people to arise as pioneers of universal peace.

In the Bahá'í teachings, universal peace is far more than absence of military conflict. It embodies also peace between the religions, peace between the races and peace between the classes of mankind. Universal peace, according to these teachings, can only come into being as the roots of all antagonism, prejudice, strife and competition are removed from the hearts of men, and this transformation of attitude and action in turn depends upon devotion to the divine Will. The development of believers in so many parts of the world, who accept the equality and fundamental unity of all religions and races, stands as the most vital proof that the spirit of religion has been renewed in this age.

But the Bahá'í Cause represents far more than merely a new attitude of friendliness and amity among groups of people; it is pointed out by students of the teachings that Bahá'u'lláh also created an organic and structural unity capable of relating the religious and humanitarian activities of Bahá'ís throughout the world. The Bahá'í Cause is today functioning as a body in accordance with this organic unity, which co-ordinates local, national and international units in one harmonious whole. Stressing above all the spiritual character of this Cause, and its rigid and uncompromising insistence upon loyalty of all believers to their own government, the Bahá'í Cause at the same time provides order and purpose for that sphere of effort and action wherein all individuals are left legitimately free to co-operate with others for spiritual and ideal ends. A movement which can thus unify Christians, Muḥammadans, Jews, Zoroastrians and other religionists—which

in its own membership can subdue racial and class prejudice, and applies the principles of democracy to the election of local, national and international assemblies—is, its members believe, a true application of the ideal of universal peace meriting the study of all who realize that peace cannot be attained merely by treaty and pact between armed governments all subject to conflicting influences from their own citizens. The "moral equivalent" of a true League of Nations and a World Court, Bahá'ís point out, has been created by the power of love manifest in Bahá'u'lláh and made evident in teachings accepted as prophetic by His followers in all lands.

The warning uttered by 'Abdu'l-Bahá at Haifa in 1821, His last year on earth, was that class dissension would continue to develop in all countries, and become a sinister menace to civilization, until the nations sincerely sought to establish universal peace. The Bahá'í peace program was defined by 'Abdu'l-Bahá in a letter written to the members of the Central Organization for a Durable Peace, The Hague, in 1919. Many years earlier he wrote the following significant words: "*True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of distinguished Sovereigns of lofty aims—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise with a firm resolve and clear vision to establish the cause of Universal Peace. . . . The fundamental principle underlying this solemn Agreement should be so fixed that if one of the governments of the world should later violate any of its provisions, all the governments on earth would arise to reduce it to utter submission.*"—Translated by Shoghi Effendi.

BÁHÁ'U'LLÁH: THE VOICE OF RELIGIOUS RECONCILIATION

The Unity and Continuity of Divine Revelation

“THEY Who are the Luminaries of truth and the Mirrors reflecting the light of the unity of God, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible sovereignty. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: ‘Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth.’

“To every discerning and illumined heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. ‘No vision taketh Him in, but He taketh in all vision; He is the Subtile, the All-Perceiving.’ . . .

“ . . . The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: ‘His grace hath transcended all things; My grace hath encompassed them all’ hath caused those luminous Gems of holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Daysprings of ancient glory are

one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and Ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade. . . .

“ . . . These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers, are, without exception, the bearers of His names and the embodiments of His attributes. They only differ in the intensity of their revelation, and the relative potency of their light. Even as He hath revealed: ‘Some of the Apostles We have caused to excel the others.’ It hath become therefore manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of detachment doth in no wise imply that they Who are the Daysprings of God’s attributes and the Treasuries of His holy names did not actually possess it. Therefore, these illumined Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion and the like, even though, to out-

ward seeming, they be shorn of all earthly majesty. . . .

" . . . Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one cup of the love of God, and all partake of the fruit of the same tree of oneness. These Manifestations of God have each a twofold station. One is the station of essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: 'No difference do We make between any of His Messengers.' For all of them summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of Prophethood, and honored with the mantle of glory. Thus hath Muḥammad, the Point of the Qur'án, revealed: 'I am all the Prophets.' Likewise, He saith: 'I am Adam, Noah, Moses, and Jesus.' A similar statement hath been made by Alí. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God's immortal utterance, and the Treasuries of the gems of Divine knowledge, and been recorded in the scriptures. These Countenances are the recipients of the Divine Command, and the Daysprings of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: 'Our Cause is but one.' Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imáms of the Muḥammadan Faith, those lamps of certitude, have said: 'Muḥammad is our first, Muḥammad our last, Muḥammad our all.'

"It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers

attire. If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of these Essences of being, those Luminaries of infinite and immeasurable splendor. Wherefore, should one of these Manifestations of holiness proclaim, saying: 'I am the return of all the Prophets,' He verily speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established. . . .

" . . . We have already in the foregoing pages assigned two stations unto each of the Luminaries arising from the Daysprings of eternal holiness. One of these stations, the station of essential unity, We have already explained. 'No difference do We make between any of them.' The other is the station of distinction, and pertaineth to the world of creation and to the change and chances thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite Mission, and is entrusted with a particular Revelation. Even as He said: 'Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, the Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.'

"It is because of this difference in their station and mission that the words and utterances flowing from these Well-springs of Divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all their utterances are in reality but the expressions of one truth. As most of the people have failed to appreciate those stations to which We have referred, they therefore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.

"It hath ever been evident that all these

divergencies of utterance are attributable to differences in station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been and are applicable to those Essences of being, inasmuch as they all abide on the throne of Divine Revelation, and are established upon the seat of Divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the Divine Being.

"Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards—they manifest absolute servitude, utter destitution and complete self-effacement. Even as He saith: 'I am the servant of God. I am but a man like you.'

"From these incontrovertible and fully demonstrated statements strive thou to apprehend the meaning of the questions thou hast asked, that thou mayest become steadfast in the Faith of God, and not be dismayed by the divergencies in the utterances of His Prophets and Chosen Ones.

"Were any of the all-embracing Manifestations of God to declare: 'I am God!' He verily speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their Attributes and Names, the Revelation of God, His Names and His Attributes, are made manifest in the world. Thus, He hath revealed: 'Those shafts were God's, not Thine!' And also He saith: 'In truth, they who plighted fealty to Thee, really plighted that fealty to God.' And were any of them to voice the utterance: 'I am the Messenger of God,' He also speaketh the truth, the indubitable truth. Even as He saith: 'Muḥammad is not the father of any man among you, but He is the Messenger of God.' Viewed in this light, they are all but Messengers of that Ideal King, that unchangeable Essence. And were they all to proclaim: 'I am the Seal of the Prophets,' they verily utter but the

truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the 'Beginning' and the 'End,' the 'First' and the 'Last,' the 'Seen' and 'Hidden'—all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: 'We are the servants of God,' this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deep immersed beneath the Oceans of ancient and everlasting holiness, or soared to the loftiest summits of Divine mysteries, they claimed for their utterance to be the Voice of Divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whisperings of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind or soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way.

"In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stilled and the tongue is speechless.

"By virtue of this station, they have claimed for themselves to be the Voice of Divinity and the like; and by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the

occasion, and have ascribed all these declarations to themselves, declarations ranging from the realm of Divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond a shadow of doubt. Therefore, these sayings which We have quoted in support of our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings of holiness may cease to agitate the soul and perplex the mind. . . .

" . . . Consider the past. How many, whether high or low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy may blow, and the promised Beauty may step forth from behind the veil of concealment, and be made manifest unto all the world. And whensoever the portals of grace would open, and the clouds of divine bounty would rain upon mankind, and the light of the Unseen would shine above the horizon of celestial might, they all denied Him and turned away from His face—the face of God Himself. . . .

" . . . Reflect, what could have been the motive for such deeds? What could have prompted such behavior towards the Revealers of the beauty of the All-Glorious? And whatever hath in days gone by been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful, and from His loving providence and tender mercies, to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned

away from His chosen One! Nay, the manifold bounties of the Lord of all beings have at all times, through the Manifestations of His Divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the worlds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition, their sole desire to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the Testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their deficient understanding, they arose to perpetrate such unseemly acts. . . .

" . . . Consider Moses! Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the Párán of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. You are surely aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hand of the infidel has cast upon that blessed tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay,

rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment and to walk in the way of God's holy will and pleasure. . . .

" . . . And when the days of Moses were ended, and the light of Jesus, striving forth from the Daysprings of the Spirit, encompassed the world, all the people of Israel rose in protest against Him. They clamored that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas this youthful Nazarene, who lay claim to the station of the Divine Messiah, had annulled the law of divorce and of the Sabbath day . . . the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day expecting that Manifestation which the Bible hath foretold! How many Manifestations of holiness, how many Revealers of the light everlasting have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork should appear with such signs as she herself hath conceived! Thus hath God laid hold of them in their vices, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she therefore remained deprived of recognizing the beauty of Jesus and of beholding the Face of God. 'And they still await His coming.' From time immemorial even unto this day all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus deprived themselves of the clear waters streaming from the springs of purity and holiness. . . .

" . . . To them that are endowed with understanding it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His au-

thority was made apparent and partially enforced, He, the Revealer of the Unseen Beauty, addressing one day His spiritual companions, referred unto His passing, and kindling in their hearts the fire of bereavement, said unto them: 'I go away and come again unto you.' And in another place He said: 'I go and another will come Who will tell you all that I have not told you, and will fulfill all that I have said.' Both these sayings have but one meaning, were you to ponder upon the Manifestations of holiness with divine insight. Every discerning observer will recognize that in the Qur'anic Dispensation both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad Himself declared: 'I am Jesus.' He recognized the truth of the signs, prophecies, and words of Christ, and testified that they were all of God. In this sense, neither the person of Christ nor His writings have differed from that of Muḥammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus Himself declared: 'I go and shall again return.' Consider the sun. Were it to say now: I am the sun of yesterday, it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true; and if it be said, with respect to their particular names and designations, that they differ, that again is true. For although one and the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation and unity characteristic of the various Manifestations of holiness, that you may comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to your question as to why that everlasting Beauty should have, at sundry times, called Himself by a different name and title. . . .

" . . . When the Unseen, the Eternal, the Divine Essence, caused the Daystar of Muḥammad to rise above the horizon of knowledge, among the objections which the Jewish

divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glory referred in His Book to the words uttered by those wanderers of the vale of remoteness and error: 'The hand of God,' say the Jews, 'is chained up.' Chained up by their own hands! And for that which they have said, they were accursed. 'Nay, outstretched are both His hands.' 'The hand of God is above their hands.'

"Although the commentators of the Qur'án have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavor to apprehend the purpose thereof. He saith: 'How false that which the Jews have imagined! How can the Hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood—how can the hand of such a One be chained and fettered? How can He be conceived as being powerless to raise up yet another Messenger after Moses? Behold the absurdity of their saying; how far it hath strayed from the path of knowledge and understanding!' Observe how in this day also, all this people have occupied themselves with such foolish absurdities. For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine mercy are closed, that from the Daysprings of eternal holiness no sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest. Such is the measure of the understanding of these small-minded, contemptible people! The flow of God's all-encompassing grace and plenteous

mercies, the cessation of which no mind can contemplate, these have imagined it to have been arrested. From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavor to quench with the bitter waters of their idle fancy the flame of God's burning Bush, oblivious that the globe of power shall within its own mighty stronghold protect the Lamp of God. . . .

". . . Behold how the sovereignty of Muḥammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His dispensation. What woeful sufferings did the hand of the faithless and the lost, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being a means to the attainment of abiding felicity; inasmuch as the recognized divines of that age, such as 'Abdu'lláh-i-Ubay, Abú-'Ámir, the hermit, Ka'b-Íbn-i-Ashraf, and Nard-Íbn-i-Háarith, have all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce would be that torment if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this servant, and been witnessed by all?

"For this reason did Muḥammad cry out: 'No Prophet of God hath suffered such harm as I have suffered.' And in the Qur'án are recorded all the calumnies and cavillings uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, and haply ye will be informed of that which hath befallen His Revelation. So grievous was His plight, that for a time all ceased to hold intercourse with Him and His companions.

Whoever associated with Him fell a victim to His enemies' relentless cruelty. . . .

" . . . Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the stall and choir there ascends today the hymn which in utter lowliness glorifies His blessed name, and from the heights of minarets there resounds the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, none the less confess and acknowledge the greatness and overpowering majesty of that Day-star of loving-kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above. . . .

" . . . It is evident that the changes effected in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the Divine Luminary which shineth forth from the day-spring of the Divine Essence. Consider how men have for generations been blindly imitating their forefathers, and been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, suddenly to discover that a Man Who hath been living in their midst, Who with respect to every human limitation hath been their equal, had risen to abolish every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate, and wicked—they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as clouds that veil the eyes of those whose inner being hath not tasted the Salsabíl of Detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become

so veiled that without the least question they pronounce the Manifestation of God an infidel, and sentence Him to death. Such things you must have witnessed and heard since the earliest days, and are observing them at this time.

"It behoves us, therefore, to exert the utmost endeavor, that by God's invisible assistance these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self. . . ."

Bahá'u'lláh: "The Iqán."

Conclusion

Thus the Bahá'í Revelation is not at all an abrogation of Judaism, Christianity or Islam. On the contrary, it is the fulfilment of each through the removal of the accumulations of human error and misinterpretation that have obscured and rendered impotent the divine light and power implicit in the life and teachings of the Founders of these great religions. "It is not a new Religion, it is Religion renewed," 'Abdu'l-Bahá said of it. And in its light the Prophets of the past are seen to have been but one Spirit, manifesting in different bodies and employing different languages and forms, according to the widely varied needs of the peoples to whom their messages were addressed. But all teaching, fundamentally, the same great message, and each forming an integral and essential part of the one mighty stream of spiritual evolution, which is to flow together again outwardly in this day through the new understanding given us by Bahá'u'lláh.

In explaining the word of Bahá'u'lláh, 'Abdu'l-Bahá taught that there are two aspects of religion, primary and secondary. One basic, fixed and never changing; the fundamental spiritual realities, such, for instance, as love and brotherhood and the unity of God. The other relative, fluid and constantly changing with each successive Prophet, such as forms of worship, ritual, etc., and the social and economic laws which the progress and development of the period and people he addressed demanded. It is through misunderstanding the secondary

importance and impermanence of this latter aspect that religious differences and conflicts have arisen. Our spiritual leaders and theologians, quite understandably, have fastened their attention upon these more conspicuous secondary matters—forms of worship, laws and social customs—and have found them incompatible with and not so good (as indeed they were not, for them) as those revealed through that Prophet who had spoken directly to their own epoch and had given an interpretation of the Spirit applicable to their particular need. The inevitable result of this limited view has been religious antagonism, bitterness and even war; and the underlying unity of principle and purpose in all the great religious systems has been completely veiled to our eyes, blinded, as they have been, by this narrow prejudice and bigotry. The teachings of Bahá'u'lláh have removed this veil and restored our sight.

But with this new vision come, also, the same dangers that have created the difficulties of the past. Recognition of the real unity and brotherhood and basic interdependence of humanity demands far-reaching changes in our habits of thought, our laws and customs. This means, for the religious communities to which we have been attached, an adjustment of attitude and practice to this new order and an elimination from beliefs and observances of everything that tends toward exclusiveness, and the emphasis of differences from their fellows of other confessions—wrong attitudes,

heavily stressed today in the orthodox doctrines of all the great religions.

Thus the danger of further religious strife, and the question of whether a Bahá'í can continue in complete fellowship with his former religious community, depend upon how readily that community, whatever the confession, accepts and puts into practice these changes and adjustments so obviously necessary to conform with the spirit of today, and which are already embodied in the Bahá'í teaching and practice. History, including the pitiless martyrdoms of Bahá'ís in Persia, even in this very year, certainly makes it doubtful whether these changes will prove acceptable to the established religious communities. It is to be hoped, however, that orthodoxy will come to realize that only the secondary and impermanent features of its belief are to be disturbed; features which must yield before advancing knowledge, or spiritual, social and economic stagnation will inevitably ensue. In no slightest degree do these changes affect the basic teachings of any of the established religions, nor lessen in any measure whatsoever, the stature and the influence of any of their Founders. Rather, the Revelation of Bahá'u'lláh leads to a broader and more profound understanding of our own particular Leader and of His teaching, whichever of the Prophets He may be, while at the same time lifting us up into a clearer air of perfect harmony and unity with our fellows the world over, of whatever religion, race or nationality.

M. M.

THE DAWN OF THE BAHÁ'Í REVELATION

From NABÍL'S NARRATIVE

IMMEDIATELY after the completion of his forty days' retirement, Mullá Husayn, together with his two companions, departed for Najaf. He left Karbilá at night, visited the holy shrine at Najaf, and proceeded directly to Búshíhr, on the Persian Gulf. There he started on his holy quest after the Beloved of his heart's desire. There, for the first time, he inhaled the fragrance of his concealed Beloved, Who for years had led in that city the life of an ordinary citizen and of a humble merchant. There he perceived the sweet savors of holiness with which that Beloved's countless invocations and pious worship had so richly impregnated the atmosphere of that city.

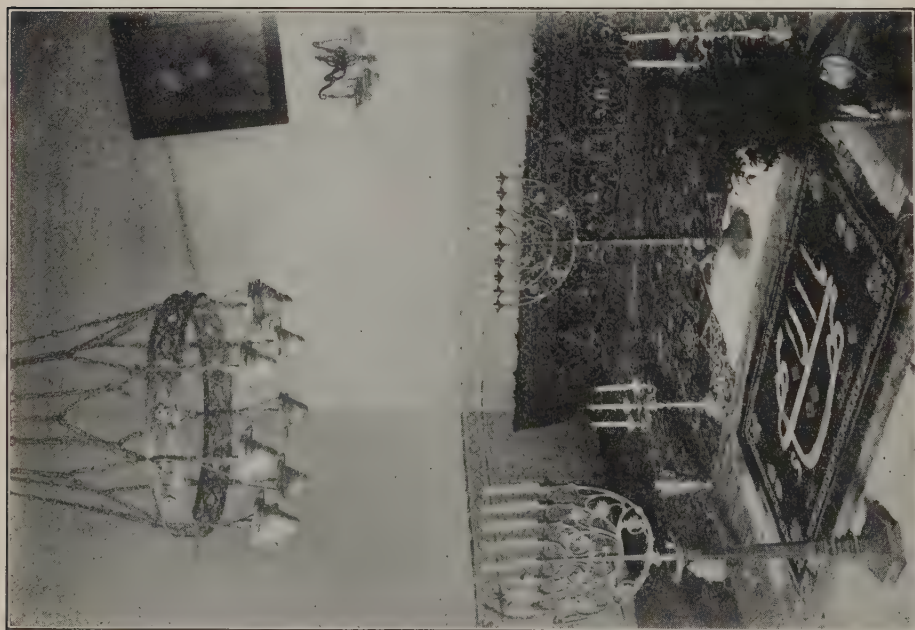
He could not, however, tarry any longer in Búshíhr. Drawn as if by a magnet which seemed to attract him irresistibly towards the North, he proceeded to Shíráz. Arriving at the gates of that city, he instructed his brother and his nephew to proceed directly to the Masjíd of Ilkhání and there to await his coming. He expressed the hope that, God willing, he would arrive in time to join them in their evening prayer.

On that very day, a few hours before sunset, whilst walking outside the gates of that city, his eyes fell suddenly upon a Youth, wearing a green turban, and of radiant countenance, Who, advancing towards him and smilingly gazing at his face, extended to him a most loving welcome. He embraced Mullá Husayn with tenderness and affection, and greeted him as if he were an intimate and lifelong friend. Mullá Husayn thought Him at first to be a disciple of Siyyid Kázim, who had been informed of his approach to Shíráz, and who had come out to welcome him.

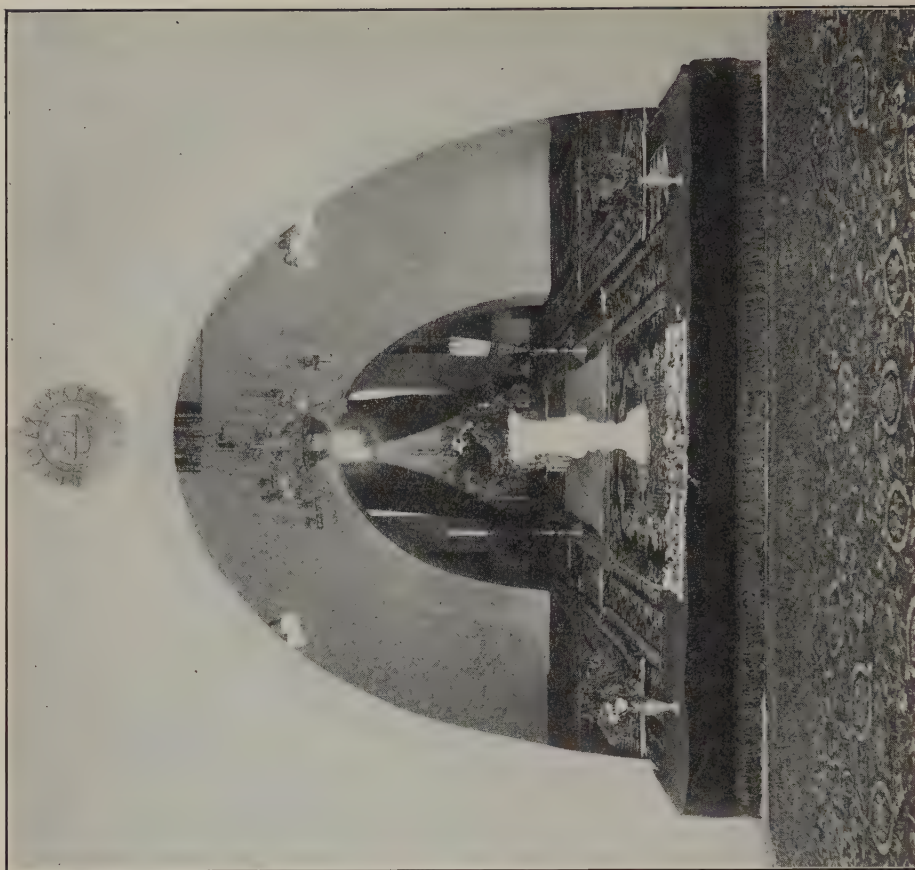
Mírzá Aḥmad-i-Qazvíní, a martyr of the Faith, who had on several occasions heard Mullá Husayn recount to the early believers

the story of the latter's moving and historic interview with the Báb, has related to me the following: "I have heard Mulla Husayn describe graphically and repeatedly the following account: The Youth Who met me, outside the gates of Shíráz, overwhelmed me with expressions of affection and loving-kindness. He extended to me a warm invitation to visit His home, and there seek to refresh myself from the fatigues of my journey. I prayed to be excused, pleading that my two companions were already arranging for my stay in that city, and were now awaiting my return. He refused to consider my request, however, and observed saying: 'Do thou commit them to the care of God. He will verily protect and watch over them.' He spoke these words, and bade me follow Him. I was profoundly impressed by that gentle and yet compelling manner in which that strange Youth spoke to me. As I followed Him, His gait, the charm of His voice, the dignity of His bearing, served to enhance my first impressions of this unexpected encounter.

"We were soon standing at the gate of a house of modest appearance. He knocked at the door, which was soon opened by an Ethiopian servant. Entering the house, and turning to me He said: 'Enter therein in peace, secure.' These significant words, uttered with power and majesty, penetrated my very soul. I thought it a good augury to be addressed with such words, standing as I did on the threshold of the first house I was entering in Shíráz, a city whose very atmosphere had produced already an indescribable impression upon me. 'Might not my visit to this house,' I thought to myself, 'enable me to draw nearer to the Object of my quest? Might it not hasten the termination of a period of intense longing, of strenuous search, of increasing anxiety,



The interior of the Shrine of 'Abdu'l-Bahá on Mount Carmel.



The interior of the Shrine of the Báb on Mount Carmel.

which such a quest involved.' As I entered the house, and followed my Host to His chamber, a feeling of unutterable joy invaded my being. Immediately we were seated, He ordered a ewer of water to be brought, and bade me wash away from my hands and feet the stains of travel. I pleaded permission to retire from His presence, and perform my ablutions in an adjoining room. He refused to grant my request, and proceeded to pour water over my hands. He then gave me to drink of a refreshing beverage. Soon after He asked for the samovar and Himself prepared the tea which He offered to me.

"Overwhelmed with His acts of extreme kindness, I arose to depart. 'The time for evening prayer is approaching,' I ventured to observe. 'I have promised my friends to join them at that hour in the Masjid of *Ílkhání*. With infinite courtesy and calm, He replied: 'Thou must have surely made thy return at the appointed hour dependent upon the will and pleasure of God. It seemeth that His will hath decreed otherwise! Thou needest have no fear of having broken thy pledge.' His dignity and self-assurance silenced me. I renewed my ablutions, and prepared for prayer. He, too, stood beside me, and prayed. Whilst praying, I unburdened my soul, which was much oppressed both with the mystery of this interview and the strain and stress of my search. I breathed this prayer: 'I have striven, with all my soul, O my God! and until now have failed to find Thy promised Messenger. I testify that Thy Word faileth not, and that Thy promise is sure.'

"That night, that memorable night, was the eve of the fifth day of *Jamádiyu'l-Avval*, of the year 1260 A.H. It was about an hour after sunset, when my youthful Host began to converse with me. He first questioned me saying: 'Who, after Siyyid Kázim, regard you as his successor and your leader?' 'At the hour of his death,' I replied, 'our departed teacher insistently exhorted us to forsake our homes, to scatter far and wide, in quest of the promised Beloved. I have accordingly journeyed to Persia, have arisen to accomplish his will, and am still engaged in my quest.' Thereupon He inquired: 'Has your teacher given you any

detailed indications as to the distinguishing features of the promised One?' 'Yes,' I replied. 'He is of a pure lineage, is of illustrious descent, and of the seed of Fátimih. As to His age, He is more than twenty and less than thirty. He is endowed with innate knowledge. He is of medium height, abstains from smoking, and is free from bodily deficiency.' He paused for awhile, and then with vibrant voice declared: 'Behold! all these signs are manifested in Me!' He then considered each of the above-mentioned signs separately, and conclusively demonstrated that each and all were applicable to His person. I was greatly surprised, and politely observed: 'He Whose advent we await is a Man of unsurpassed holiness, and the Cause He is to reveal a Cause of tremendous power. Many and divers are the requirements which He Who claimeth to be its visible embodiment must needs fulfil. How often has Siyyid Kázim referred to the vastness of the knowledge of the promised One, saying: 'My own knowledge is but a drop compared with that with which He has been endowed. All my attainments are but a speck of dust in the face of the immensity of His knowledge. Nay, immeasurable is the difference!' No sooner had I uttered these words, than I found myself seized with fear and remorse such as I could neither conceal nor explain. I bitterly reproved myself, and resolved at that very moment to alter my attitude and to soften my tone. I vowed that should my Host again refer to the subject, I would, with the utmost humility, answer and say: 'Shouldst Thou substantiate Thy claim, Thou wouldst most assuredly deliver me from the state of anxiety and suspense which so heavily oppress my soul. I shall truly be indebted to Thee for such deliverance.' When I first started upon my quest, I determined to regard the following as the sole standards whereby I could ascertain the truth of Whoever might claim to be the promised Qá'im. The first was a treatise which I had myself composed, bearing upon the abstruse and hidden teachings propounded by *Shaykh* Aḥmad and Siyyid Kázim. Whoever seemed to me capable of unraveling the mysterious allusions made in that treatise, to Him I would next submit



The Twenty-Second Annual Convention of the Bahá'ís of the United States and Canada in session at the Foundation Hall of the Mashriqu'l-Adhkár, Chicago, April 25-27, 1930. The beautiful silk carpet seen on the raised platform in the center of the hall is from the Shrine of Bahá'u'lláh at Bahjí, 'Akká, Palestine. It was sent by Shoghi Effendi, Guardian of the Cause, to the Bahá'ís of the West, and is to become a permanent ornament of the Temple. This precious carpet had covered the floor of the Tomb, over the place where the remains of Bahá'u'lláh lay.

my second request, and would ask Him to reveal, without the least hesitation and reflection, a commentary on the Súrah of Joseph, in a style and language entirely different from the prevailing standards of the time. I had previously requested Siyyid Kázim, in private, to write a commentary on that same Súrah, which he refused, saying: 'This is verily beyond me. He, that great One, Who cometh after me, will, unasked, reveal it for thee. The commentary which He will write for thee shall constitute one of the weightiest testimonies to His truth, and one of the clearest evidences of the loftiness of His position.'

"I was revolving these things in my mind, when my distinguished Host again remarked: 'Observe attentively. Might not the Person intended by Siyyid Kázim be none other than Me?' I thereupon felt impelled to present to Him a copy of the treatise which I had with me, and requested Him saying: 'I pray Thee to read this book of mine, and to look at its pages with indulgent eyes. I beg Thee to overlook my weaknesses and failings.' He graciously complied with my wish. He held the book in His hands, opened it, glanced at certain passages, closed it, and began to address me. Within a few minutes He had, with characteristic vigor and charm, unraveled all its mysteries and resolved all its problems! Having to my entire satisfaction accomplished, in so short a time, the task I had expected Him to perform, He further expounded to me certain truths which could be found neither in the reported sayings of the Imáms of the Faith nor in the writings of Shaykh Aḥmad and Siyyid Kázim. These truths, of which I had never heard before, seemed to be endowed with refreshing vividness and singular power. He then observed: 'Wert thou not My guest, thy position would indeed be a grievous one. The all-encompassing grace of God hath saved thee. It is for God to test His servants, and not for His servants to judge Him in accordance with their deficient standards. Were I to fail to resolve thy perplexities, could the Reality that shines within Me be regarded as powerless, or My knowledge be accused as faulty? Nay, by the righteousness of God! It behoveth in

this day the peoples and nations of both the East and the West to hasten unto this threshold and there to seek to obtain the reviving grace of the Merciful. Whoso hesitates, will indeed be in grievous loss! Do not the peoples of the earth testify that the fundamental purpose of their creation is the knowledge and adoration of God? It behoveth them to arise, as earnestly and spontaneously as thou hast arisen, and to seek, with determination and constancy, their promised Beloved.' He then proceeded to say: 'Now is the time to reveal the commentary on the Súrah of Joseph.' He took up His pen, and with incredible rapidity revealed the entire Súrah of Mulk, the first section of His commentary on the Súrah of Joseph. The overpowering effect of the manner in which He wrote was heightened by the gentle intonation of His voice which accompanied His writing. Not for one moment did He interrupt the flow of the verses which streamed from His pen. Not once did He pause till the Súrah of Mulk was finished. I sat enraptured by the magic of His voice and the sweeping force of His revelation. At last, I reluctantly rose from my seat, and begged leave to depart. He smilingly bade me be seated, and said: 'If thou leavest in such a state, whosoever shall observe thee will assuredly say, 'This poor youth hath lost his mind.' At that moment, the clock registered two hours and eleven minutes after sunset. That night, the eve of the fifth day of Jámádíyu'l-'Avval, of the year 1260 A.H., corresponded with the eve of the sixty-sixth day after Naw-rúz, which was also the eve of the sixth day of Khurdád, of the year Nahang. 'This night,' He declared, 'this very hour, will, in the days to come, be celebrated as one of the greatest and most significant of all festivals. Do thou render thanks unto God for having graciously assisted thee to attain thine heart's desire, and for having quaffed from the sealed wine of His utterance. Well is it with them that attain thereunto!'

"At the third hour after sunset, my Host ordered the dinner to be served. That same Ethiopian servant appeared again, and spread before us the best and choicest food. That holy repast refreshed alike my body and soul. In the presence of my Host, at

that hour, I felt as though I were feeding upon fruits of Paradise. I could not but marvel at the manners, and the devoted attentions of that Ethiopian servant, whose very life seemed to have been transformed by the regenerating influence of his Master. I then, for the first time, recognized the secret and significance of this well-known and sacred tradition ascribed to Muḥammad: 'I have prepared for the godly and righteous among My servants what eye hath seen not, ear heard not, nor human heart conceived.' Had that youthful Host of mine no other claim to greatness, this were sufficient—that He received me with the quality of hospitality and loving-kindness which no other human being could show.

"I sat spell-bound by His utterance, forgetful of time and of those who awaited me. Suddenly, the call of the Muadhhdhin, who was summoning the faithful to their morning prayers, awakened me from the state of ecstasy into which I seemed to have fallen. All the delights, all the ineffable glories, which the Almighty has recounted in His Book as the priceless possessions of the people of Paradise, these I seemed to be experiencing that night. Methinks, I was in a place of which it could be truly said: 'Therein no toil shall reach us, and therein no weariness shall touch us'; 'No vain discourse shall they hear therein, nor any falsehood, but only the cry, "Peace! Peace!"; 'Their cry therein shall be, "Glory be to Thee, O God!" and their salutation therein, "Peace!" And the close of their cry, "Praise be to God, Lord of all creatures!"'

"Sleep had departed from me that night. I was enthralled by the music of that voice which rose and fell as He chanted, now swelling forth as He revealed verses of the 'Qay-yúmu'l-Asná,' again acquiring ethereal subtle harmonies as He uttered the prayers which He was revealing. At the end of each of the communes He revealed, He would repeat this verse: 'Far from the glory of thy Lord, the All-Glorious, be what His creatures affirm of Him! And peace be upon His Messengers! And praise be to God, the Lord of all beings!'

"He then addressed me these words: 'O thou who art the first to believe in Me!

Verily, I say: I am the Báb, the Gate of God, and thou art the Bábu'l-Báb, the gate of that Gate. Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the truth of My Revelation. Unwarned and uninvited, each of these must seek independently to find Me. And when their number is completed, one of them must needs be chosen by Me, who will accompany Me on My pilgrimage to Mecca and Medina. There I shall deliver the Message of God to the Sharíf of Mecca. I will then return to Kúfih, where again, in the Masjid of that holy city, I shall manifest His Cause. It is incumbent upon thee not to divulge, neither to thy companions nor to any other soul, that which thou hast seen and heard. Be thou engaged in the Masjid of Ílkhání in prayer and teaching. I too will there join thee in congregational prayer. Beware, lest thy attitude towards Me betray the secret of thy faith. Thou shouldst continue in this occupation and maintain this attitude, until Our departure for Híjáz. Ere we depart, We shall appoint unto each of the eighteen souls their special mission, and will send them forth to accomplish their task. We will instruct them to teach the Word of God, and to quicken the souls of men.' Having spoken these words to me, He permitted me to retire. He accompanied me to the door of the house, and committed me to the care of God.

"This Revelation, so suddenly and impetuously thrust upon me, came as a thunderbolt which, for a time, seemed to benumb my faculties. I was blinded by its dazzling splendor, and overwhelmed by its crushing force. Excitement, joy, awe, and wonder, stirred the depths of my soul. Predominant among them was a sense of gladness and strength that seemed to have transfigured me. How feeble and impotent, how dejected and timid, I had previously felt! Then I could neither write nor walk, so tremulous were my hands and feet. Now, however, the knowledge of His Revelation had galvanized my being. I felt possessed of such courage and power, that were the world, all its peoples and its potentates, to arise against me, I would, alone and undaunted, resist them! The universe

seemed but a handful of dust in my grasp! I seemed to be the Voice of Gabriel personified, calling unto all mankind: 'Awake, for lo! the morning Light has broken. Arise,

for His Cause is made manifest. The Portal of His grace is open wide. Enter ye therein, O ye people of the world! For He, Who is your promised One, is come!'"



Esperanto group of Seikei School, Tokyo, Japan. Fifth from the right is Dr. Asajiro Oka and next Miss Agnes Alexander.

SURVEY OF CURRENT BAHÁ'Í ACTIVITIES 1928-1930

BY HORACE HOLLEY

IN Volume Two of THE BAHÁ'Í WORLD, covering the period 1926-1928, an attempt was made for the first time to survey the diversified activities of the Cause and trace the stream of its progress in terms of its international following. Working over the mass of correspondence and reports from which that brief summary was made, the editor felt deeply conscious of the fact that conditions and events conveying profound significance to members of the Bahá'í Movement could not be expected to give the same impression to non-Bahá'í readers who inevitably share different values and possess a different perspective.

In order to create a bridge across this chasm of interest some means must be found to translate Bahá'í activities into meanings and values which correspond to the average intellectual outlook of the present day.

It seems advisable, therefore, to point out that Bahá'í action represents a distinct quality essentially different from that which motivates human activity in other fields. This quality reveals the operation of a directing and sustaining power accomplishing certain definite aims and purposes above and beyond the human capacities of the individuals directly concerned. Bahá'í history, in brief, is the visible working out in human affairs of the providential order created in the teachings of Bahá'u'lláh. Without knowing the end and aim of this order it would be difficult to attribute any special importance to the outwardly weak and obscure activities of the Bahá'í Cause at this stage of its existence. We must assume the continuity of a spiritual power flowing through its own invisible channel, on the surface of which the world-wide Bahá'í community is steadily borne by a force not resident in the members themselves and of which they are, in fact, only partially con-

scious. The flowing of this spiritual stream may be likened in its effects to the irrigation of a desert waste by the periodic overflowing of the Nile. Hence has come to the modern world the understanding of international peace and the will to establish it as the law of the new age; hence has come that clarity of inner vision which enables not merely the scholar but also the humble peasant to recognize the oneness of purpose and power in the founders of all religions; hence has come that profound fertilization of the inner life of men which already insists upon a new character of human relationships, substituting the law of brotherhood for the animal struggle for existence; hence has come the awakening of submerged groups and races and their insistence upon a status of human dignity and equal worth. The stream itself flows through all human affairs and is the source and cause of those mass movements which in a generation have already brought mightier changes than the world had witnessed in thousands of years; but whereas the non-Bahá'í responds to one aspect of this divine will and knows not its reality save as confined to the horizon of his own mind and heart, the Bahá'í is conscious that the stream of events is the outward manifestation of the divine will expressed in its fulness through the life and teachings of Bahá'u'lláh. The Bahá'í, therefore, lives within a community founded by Bahá'u'lláh and collectively controlled by His providence and power. This is the community of the Most Great Peace. Its first concern is to enter more deeply into the spiritual possibilities of the New Day and its contact with the public is conditioned by factors which seldom make for striking news in the ordinary sense of the word. This world-wide Bahá'í community may be likened to

a ship moving upon the new current of spiritual will.

As has been so significantly demonstrated since the announcement of the Báb in 1844, the history of the Bahá'í Cause is primarily a defense of enlightened and conscious faith against the implacable opposition of individuals and organizations in whom true faith has long been extinct. A proper reading of Bahá'í records for any given interval of time must consequently take into account the underlying fact that the Bahá'í community exists only as that human vehicle through which the destined era of world order and peace can be established within the stress and confusion of a society incapable of survival. The sincere commentator will add the reflection that personal enlightenment is to be found outside as well as inside the Cause, but that the essential matter to be noted is that the Bahá'í community alone contains within itself a center of unity insuring continuity and survival, whereas enlightened individuals serving spiritual ideals in other movements and organizations build upon no such foundation of collective faith. Current Bahá'í history, therefore, cannot be regarded as the accomplishment of superior individuals nor as the achievements of an influential group—it is rather the gradual application of the divine will to human life through such unworthy instruments as are available at this time.

In order to present a summary of Bahá'í activities between 1928 and 1930 in accordance with this general point of view, selection will be made of certain outstanding events which have tended to focus and reveal the providential power of the Cause. That catalog of minor activities which represents transient human effort can be found elsewhere, as in the news letters published by national and local Assemblies throughout the world.

Bahá'í Forces Consolidated in Persia

As western historians turn their attention more and more to affairs in the Orient, an ordered body of knowledge is developing which makes it possible to approach modern movements in a country like Persia with a

degree of sympathy and understanding which could not exist during the long centuries of prejudice and legend signaling the hostility of Christendom and Islám. The origin and evolution of Muḥammadan civilization is now studied and interpreted to western peoples by scholars capable of appreciating the values common to humanity. Works like "A History of Nationalism in the East," by the German scholar, Hans Kohn, offset the incomplete and inaccurate reports hitherto rendered through sectarian or commercial channels. We are able at last to consider contemporary Persia as an open chapter in the common record of human progress.

As a world movement, the Cause of Bahá'u'lláh can only be perceived in its majestic wholeness and far-reaching implications against a historical background co-relating not merely the religious but also the secular evolution of the race. The spiritual tragedy of the failure of Christianity and Muhammadanism to produce their fruit in world brotherhood has been solely due to the fact that each Revelation was viewed as an isolated, independent movement involving distinct personalities and, therefore, different aims. The discovery and consolidation of a common history signalizes this age as the time when the true religious spirit can be identified under all its outer forms and humanity made aware of its one soul and its common destiny.

Not many years more can elapse before the people of Europe and America will put away the last remnants of ignorance and prejudice, and recognize the reality of the spiritual regeneration effected by Bahá'u'lláh but hitherto concealed by its false identification with the historically separate destiny of Islám. An independent witness may be summoned to supply the perspective required in order to realize the conditions under which the faith of Bahá'u'lláh has had to struggle before it could become the dominating influence in the land of its birth. From "A History of Nationalism in the East" we quote the following passages: "The question which divides Shiites and Sunnites concerns the Caliphate, Muḥammad's succession. The Shiites believe that Ali, the Prophet's cousin and son-in-law,

was his sole true successor, and that the office of Caliph is hereditary in his house. When Ali, who was the fourth Caliph, died and the Omniades became Caliphs, the Shiites continued to believe that Ali's descendants were the chosen successors of the Prophet. At the same time they believed that the Caliph was not merely an earthly chief, as the Sunnites held, but also a spiritual head, an incarnation of the Holy Spirit, a leader of the faithful alike in spiritual and worldly matters. The largest sect of Shiites believes that there have been twelve such Caliphs or Imáms. A further explanation of the Persians' faithful adherence to the house of Ali may be that, according to popular legend, Ali's second son El Husain married a daughter of the last Sassanide king, Yazdgird III, thus allying his house with the last Persian national dynasty before the country was subdued by the Arabs. The twelfth and last descendant of Ali in the line of Imáms or incarnations of the Holy Spirit, which descended upon each generation in unbroken succession, had succeeded his father in 873 and disappeared finally in 941 after a life of retirement. It is said, however, that he is not dead, but lives in a secret city and will return some day as the Messiah, the Imám Mahdi. During his life of retirement the twelfth Imam communicated with the faithful through a mediator, the Báb, the 'gate of revelation,' from the leader to his followers. But with the final disappearance of the twelfth Imám this communication also ceased. The Shiites were left without a visible head, but they awaited the return of a visible incarnation of the Holy Spirit.

"Thus public life as a whole was permeated with spiritual influence in a State which was merely a temporary expedient, pending the development of a complete theocracy under the legitimate Imám, and this resulted in giving immense power to the clergy, especially the Mujtahids, the learned students of the sacred law. At the beginning of the nineteenth century this dominance of a religious caste acted like a powerful brake, checking all possibility of freer intellectual and political development for the people. Here, too, as in all other countries, Islám had fallen into utter paraly-

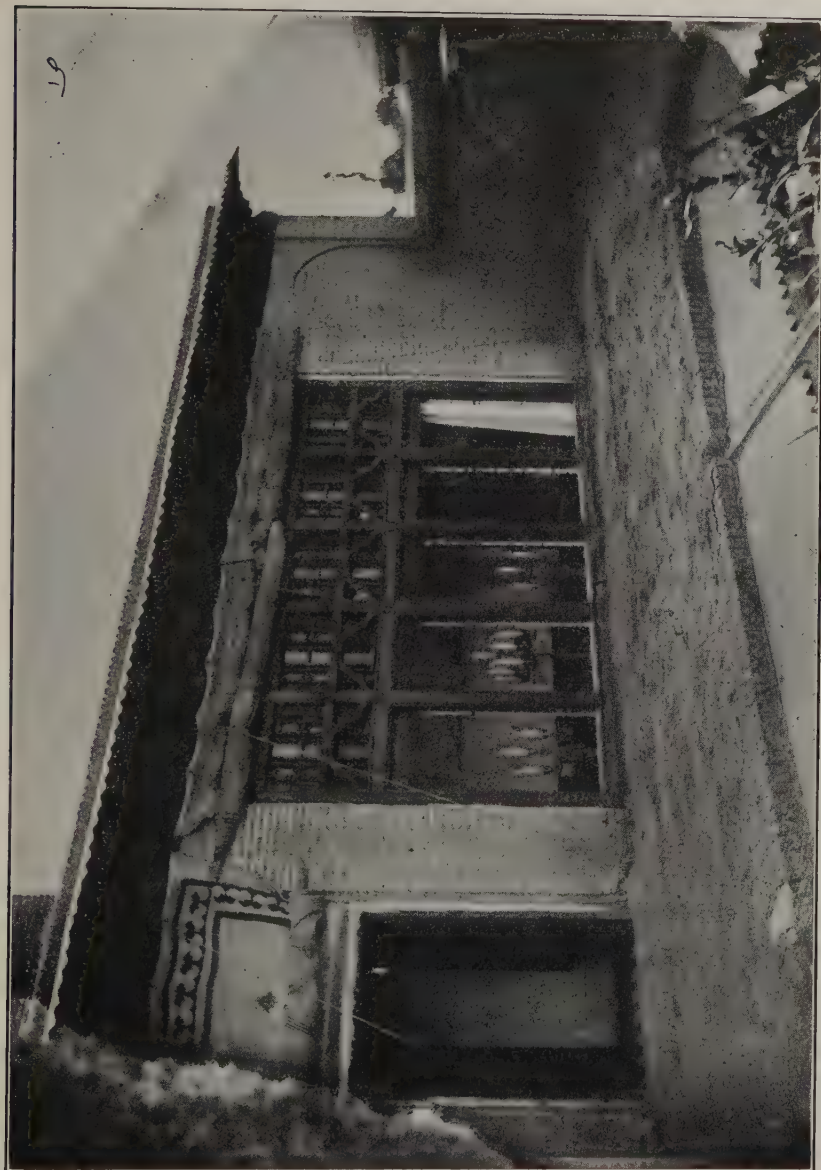
sis and corruption. It was the Bábist movement which roused it from its torpor about the middle of the nineteenth century, shook the power of the Shiite Mujtahids, and helped to awaken modern Persia and create the first beginnings of intellectual freedom. . . .

"At the outset Bábism was conservative and riddled with a mass of mystical theology and dogma, such as only the favorable soil of Shiite Persia could produce. But even at this stage it stood for the principle of religious evolution, the denial of the finality of revelation, and in the schisms which arose in its subsequent history the victory always went to the non-stationary party which stood for continued revelation and was thus constantly developing towards liberal and humanistic tendencies. Bábism was at first wholly confined to Islám, but as it evolved it overstepped the bounds of Islám and sought itself to become a world religion, unrestricted by any national or linguistic tradition."

Such comments make it possible to perceive the parallels between a Christendom divided by Catholic and Protestant organizations and the similar religious condition in the world of Islám. We note as well the struggle between church and secular power characteristic of our own "medieval" age, a struggle now terminating in favor of the secular influence as a step necessary in the repudiation of outgrown institutions and the reorganization of society for international communication and progress.

The brief space of time since the publication of the previous volume of *THE BAHÁ'Í WORLD* has served to consolidate the Cause in Persia to a marvelous degree, and win for it an appreciable emancipation from the grievous restrictions and persecutions patiently suffered more than eighty years. The new status enjoyed by Persian Bahá'ís is well illustrated by the fact that large public gatherings have recently been held in Tíhrán not only without molestation but with the presence of government officials of high rank.

In other ways, too, the influence of Bahá'u'lláh has served to liberate the country from long-prevailing attitudes and customs. Of slight importance perhaps in



The upper chamber (in center) in which the Báb first declared His mission.

comparison with western standards, but deeply significant from the point of view of Persia itself has been the successful insistence by the Bahá'ís that they no longer be classified as Muslim or Jew on passports and other official documents issued by the government. Due to this unflinching stand, the government has omitted all reference to religious affiliation in its civil forms, thus indicating a complete break with the traditional subservience to the Muḥammadan religions. The gradual consolidation of the Persian Bahá'ís into an independent community exercising its own religious laws is still further attested by action of the National Spiritual Assembly in issuing formal marriage certificates in accordance with the code given by Bahá'u'lláh in the Aqdas. Bahá'í anniversaries and holy days, moreover, long celebrated in secret and under penalty of mob uprising, like the meetings of the early Christians in the catacombs, are now become public events, with interchange of greetings among the hundreds of Bahá'í communities by telegram.

The struggle maintained by Persian Bahá'ís so gallantly since the execution of the Báb in 1850 is thus, one by one, destroying the prohibitions by which an all-powerful state religion sought to perpetuate itself at the expense of the people. The victories won by the Bahá'ís are victories for all Persian subjects, because the struggle, at bottom, has been for such human rights as education, social and legal equality for women and representative government by merit instead of by arbitrary control. More than a generation ago, in a work translated under the title "Mysterious Forces of Civilization," 'Abdu'l-Bahá drew up a program of reform and progress for His native country which, neglected though it apparently has been, nevertheless established new attitudes and purposes adopted by the Bahá'ís and indirectly, through their faithfulness and devotion, molding the development of the entire race. It is not too soon, in fact, to assert the definite prophecies made both by Bahá'u'lláh and 'Abdu'l-Bahá that Persia, in this new age, is destined to become the very center of progress and enlightenment.

The one outstanding disability still suf-

fered by the Cause in Persia is the confiscation by the government of Bahá'í literature. Here the evidence of reaction and fear is yet manifest, tending to prevent the people at large from learning the supreme spiritual inheritance freely left them by the Founder of the Bahá'í Cause. On the other hand, as history proves in every instance, the suppression of any literature conveying freedom and knowledge serves to enhance its importance and builds up a dam behind which an irresistible force is eventually accumulated.

Bahá'í achievements in Persia have from time to time been reported to believers in other lands by Shoghi Effendi, Guardian of the Cause, with his clear interpretation of their true significance. Thus, in a letter written to the American National Spiritual Assembly on October 18, 1927, the Guardian included this passage: "As to the state of affairs in Persia, where the circumstances related in a previous circular letter have had their share in intensifying the chronic state of instability and insecurity that prevail, grave concern has been felt lest the support, both moral and financial, anticipated from the bigoted elements of foreign Missions in the Capital should lead to an extension of its circulation in the West, and thus inflict, however slight, a damage on the prestige and fair name of our beloved Cause. These internal agitations, however, coinciding as they have done with outbursts of sectarian fanaticism from without, accompanied by isolated cases of fresh persecution in Kirman and elsewhere, have failed to exasperate and exhaust the heroic patience of the steadfast lovers of the Cause. They have even failed to becloud the serenity of their faith in the inevitable approach of the breaking of a brighter dawn for their afflicted country. Undeterred and undismayed, they have replied to the defiance of the traitor within, and the assaults of the enemy without by a striking re-affirmation of their unbroken solidarity and inflexible resolve to build with infinite patience and toil on the sure foundations laid for them by Bahá'u'lláh. With their traditional fidelity and characteristic vigor, notwithstanding the unimaginable hindrances they have to face, they have convened their first

historic representative conference of various delegates from the nine leading provinces of Persia, have evolved plans for holding every year as fully representative a convention of Bahá'í delegates in Persia as circumstances permit, and modeled after the method pursued by their brethren in the United States and Canada. They have reconstituted and defined the limits of the hitherto confused Bahá'í administrative divisions throughout the length and breadth of their land. They have adopted various resolutions of vital importance, the chief ones among them aiming at the reorganization of the institutions of the National Fund, the consolidation and extension of their national campaign of Teaching, the strengthening of the bonds that unite them with the local and national Assemblies at home and abroad, the establishment of Bahá'í primary educational institutions in towns and villages, the raising of the social and educational standard of women, irrespective of sect and caste, and the reinforcement of those forces that tend to raise the moral, cultural and material standard of their fellow-countrymen. Surely, to an unbiased observer of the present state of affairs in Persia, these resolutions, backed by the creative energy inherent in the power of the Word of God, mark not only a milestone on the road of the progress of the Persian believers, but constitute as well a notable landmark in the checkered history of their own country."

Again, in letters addressed to believers throughout the West dated December 6, 1928, and February 12, 1929, we have detailed reference to Persia. These letters will be found in Part Two of the present work.

Reference to Bahá'í activities in Persia may be concluded with the following brief summary, drawn from reports received from Tíhrán and provincial centers.

A considerable proportion of the students sent each year to Europe by the government for advanced courses and research are Bahá'ís or young men educated in Bahá'í schools. Continued effort is made to further the use of Esperanto for international Bahá'í correspondence. Separate burial places termed "Gardens of Eternity" are being secured by Bahá'í centers throughout

the country. Houses and sites associated with important events in the history of the Cause are purchased when possible; when they cannot be acquired, careful record is made of the events in question. The general history of the Cause in Persia, based on the first-hand experience and eyewitness of the older believers, is proceeding satisfactorily. A number of Bahá'í communities are establishing public baths of modern type, thus gradually ridding the country of a medieval, unhygienic custom. "Bahá'u'lláh and the New Era," by J. E. Esslemont, has been translated into Persian. Economic committees are appointed to study co-operative methods as developed in America and Europe. A system for maintaining a staff of traveling teachers on circuits including visits to the seventeen Bahá'í provincial districts has been developed. In the city of Kirmanshah, police permission has been received for conducting the Bahá'í Library as a Public Library, thus making generally available a large number of modern books imported from Europe. A newly opened Girls' School in Najafabad, near Isfahan, received the disapproval of the head of the district board of education but on investigation by the director of education at Isfahan, the Bahá'í School was officially approved, with special comment on its superior cleanliness in comparison with other schools of the district. Proceeding with the task of collecting the original writings of Bahá'u'lláh and 'Abdu'l-Bahá, a committee of the spiritual Assembly of Tíhrán last year copied 1,857 pages of writings by Bahá'u'lláh and 1,634 pages of writings by 'Abdu'l-Bahá. Further steps have been taken by all Spiritual Assemblies to establish committees and institutions for the advancement of Bahá'í women. From Tíhrán a Bahá'í bulletin is issued containing international news for the information of believers throughout Persia. As a result of the first representative National Bahá'í Convention held in 1927, Persia has been divided into 17 districts and 365 sub-districts from which ninety-five delegates are to be elected annually, according to the principle of proportionate representation, as among the American Bahá'ís, that a National Spiritual Assembly may be convened for the

general conduct of Bahá'í affairs throughout Persia and for co-operation with other Bahá'í National Assemblies in the election of an International Body as described in the Will and Testament of 'Abdu'l-Bahá.

Consideration of the many facets of responsibility borne by the Persian believers gives one an inspiring picture of a community endeavoring on the one hand to raise itself above a well-nigh medieval plane of civilization—undergoing the throes experienced by European peoples over a period of hundreds of years—and at the same time that it is adjusting itself to modern science and industry, upholding an ideal of world community profounder than the internationalism now interesting advanced souls in the West.

Persecution Under the Soviet Régime

As every student of the Faith realizes, the Cause of Bahá'u'lláh has vindicated its purpose and revealed its power by the successive overcoming of obstacles and oppositions too great to be surmounted or even resisted without the operation of manifest destiny. There can be no profounder religious experience at this time than that which inheres in a knowledge of the history of the Bahá'í Faith, for this history discloses an incontrovertible human record of the victory of religion in conflict with the forces of the world. Essentially different from that history traced in terms of dynasties, social groups, races, nations or even ideas, Bahá'í history marks the glory of man in his spiritual maturity, whose victory has been secured for the inner reality of all men.

The first opposition was raised by the chiefs of Islám, long accustomed to dominance over an ignorant, superstitious folk rendered helpless by tyranny in the civil realm—the lowest degree of degradation which human beings can attain. Through this opposition the Báb was given over to shameful execution, but not before the fire of renewed faith had been kindled in thousands of hearts and preparation made for the rise of Bahá'u'lláh. Against Bahá'u'lláh this opposition could not prevail, even though to the power of Persia was added

that of the Sultan representing headship of the Muslim world.

The second opposition was subtler, emanating from within the ranks of the believers themselves. One whom the Báb had highly honored, and to whom had been given direct responsibility for maintaining the integrity of the Cause after the Báb's death, chose to interpret this spiritual rank as a leadership capable of perpetuating the movement indefinitely as "Bábism"—as a movement to be crystallized around the Báb as end and fulfilment rather than as forerunner of Bahá'u'lláh. In this opposition can be discerned a true symbol of literalism and man-made creed striving to divert religion from its true purpose and debase it into an organization insuring privilege and authority to a few. It was met and overcome by Bahá'u'lláh's quiet retirement from the Bábi community, leaving His implacable enemy in complete control, with the result that the believers after a brief period implored Bahá'u'lláh to return.

The third opposition, or obstacle, consisted in the condition of imprisonment and exile surrounding Bahá'u'lláh for forty years. It was literally from a prison cell that He laid the foundation for a world religion.

Again, in the spiritual indifference of the West, and its almost complete immersion in material interests during the period ending with the European War, we find a general opposition confronting 'Abdu'l-Bahá at the time He traveled in Europe and America. Occasions, however, were created by which He was enabled to create a body of interpretative writings by which the Faith of Bahá'u'lláh was related to western society.

Today, while the Cause as a world community is still feeble and immature, it has been marked for persecution by the Soviet government in Russia. At the time of this writing the situation is still in its preliminary stage, but judging by the past this contact with a dominant force will eventually serve to enhance the glory of the Cause and extend its influence throughout new regions and into new realms of human activity. The situation is the more significant by reason of the fact that older religious bodies, both Christian and Muslim, are suffering

from the same opposition and hence it will in due time be possible to discern which religious community is imbued with the true standard of faith and which has vitality enough to survive the most intensive, highly organized hostility to revealed truth the world has ever known. The modern world has no clash of interest with such far-reaching ramifications as this arising between individualism and artificial communism. The religion of Bahá'u'lláh has now been made to participate as victim in the strife. Students of the Cause await the outcome in profound confidence that destiny will make use of the human instruments concerned to establish a new victory for truth.

Reports have been received by the editors from Bahá'ís who have not merely resided in Soviet Russia but been subjected to severe persecution. These statements are documents of thrilling interest and historical value. In quoting from them, the names of the authors are, for obvious reasons, omitted. This portion of our survey of current Bahá'í activities concludes with a letter written by Shoghi Effendi, which defines the spiritual issues and establishes the true attitude to be taken by Bahá'ís as citizens of governments opposing the Cause.

From reports prepared by believers formerly resident in Soviet Russia: "From the beginning of the Soviet rule in Russia, up to 1926, the government authorities did not oppose the Bahá'ís of that country, nor did they interfere with the teaching of the Cause and the spreading of Bahá'í writings. The teachings of Bahá'u'lláh, the foundations of which are the unity of mankind, universal peace, the abolishment of hatred, enmity and war between the nations, caught the attention of a group of truth-lovers, some of whom embraced the Cause and found in it peace of mind and tranquillity of heart. Especially, a number of the followers of the great philosopher Tolstoy became very much attracted to the Bahá'í Faith. So much so that they used to attend the meetings and to invite believers to talk about the Cause in their own assemblies. . . .

"But little by little, the success and influence of the Bahá'ís aroused some agitation and unrest among the Soviet authorities. . . . They started to thwart the prog-

ress of the Cause. Thus in the year 1922, the official gazette of the Soviet government published an article in which it said that the Bahá'ís were turning the thoughts of the Russian youth from Bolshevism to their own religion and beliefs (and) consequently their efforts should be stopped.

"In the year 1926, which was the beginning of the pressure on the believers in Russia, the Bahá'í teacher . . . came to Moscow to visit his Bahá'í friends. For that occasion Bahá'í meetings were organized, and both believers and non-believers attended. . . . The President of the . . . Bureau of Politics . . . summoned the Bahá'í teacher and . . . asked him to stop teaching the Cause. . . . told the President that his coming to Moscow was for the purpose of visiting the believers there and that he was speaking about the Cause only in the Bahá'í meetings. 'I also convey the Bahá'í teachings,' he added, 'to those who are willing to hear and who ask me about them. This is my religious duty.' The President, however, told him . . . very emphatically that he should refrain from teaching the Cause and leave for . . .

"Shortly afterward, the President summoned the writer and during the course of conversation asked him why the Bahá'ís admitted to their meetings people who were non-believers and whom they did not know. I told him that the Bahá'ís had no secret aims or beliefs for them to close the door of their meetings to non-believers. 'The government should really be thankful to the Bahá'ís,' I said, 'for the reason that they do not have a trace of secrecy in any of their proceedings.' 'Perhaps,' he said, 'the non-believers who attend your meetings make some plans there, among themselves, against the Soviet government.' In reply, I told him that that was not possible, for on such occasions the Bahá'ís were more careful and circumspect than other people. 'Moreover, in accordance with the explicit commands of Bahá'u'lláh, the believers do not interfere in politics, nor do they allow any one to speak against the government or about politics in their meetings.' Nevertheless, the President made it very emphatic that non-believers should not be admitted to Bahá'í meetings.

"A few days later, the police authorities, unexpectedly, at midnight, entered the house of . . . and confiscated a printing press which, three days before, had been bought for Bahá'í publications and, with the permission of the government, placed in the house. (The Bahá'ís of) Moscow at once informed the authorities concerned and inquired the cause of confiscation. They gave no answer, but instead, increased their opposition to the Bahá'ís. One night, a number of believers were invited to the house of a Bahá'í. The next day the matter was reported to the Police Department, with the result that two of the guests . . . were sentenced to four years' imprisonment with hard labor, and exiled to . . . Lately, a number of the believers in Russia have fallen in great trouble and distress. Some of them, after a period of imprisonment, have been banished to Persia. Others are still in prison and subject to every kind of violence and hardship. The writer, after being imprisoned for seven months, during which time his capital of \$50,000 and land and property . . . were confiscated, has been exiled with his wife and children to Persia."

"The writer, after spending forty years of his life in 'Ishqábad, was recently (1929) expelled to Persia by orders of the Soviet authorities. The only charge against him being, his being a Bahá'í. In order that my account may not give rise to misunderstandings I should like to make the following point very clear: The Bahá'ís of 'Ishqábad as well as their co-believers in other towns and cities of Turkistan have, like all the Bahá'ís in other parts of the world, been conscious of their responsibility to society. They have been busy in promulgating the Holy Teachings of Bahá'u'lláh. These Teachings turn the attention of humanity to true religion, are the cause of peace and love and unity among the different peoples of the earth, emphasize the spiritual, moral and physical education of youth, and break down superstitions and prejudices that are a blight and a desolation to mankind. These believers have in no way engaged in any practice which has been against the laws and regulations of their country. They have considered obedience

to the Soviet government a moral duty. Even in the accomplishment of their religious duties and responsibilities, they have endeavored not to run counter to the will of their rulers. As this attitude of the Bahá'ís has become very clear to the Soviet authorities in Turkistan, after all the secret and open inquiries that they have made, and as it does not require any further elucidation for people who have a knowledge of the fundamental Teachings of the Cause, I need not dwell on it any more.

"It was at the beginning of 1928 that the Soviet government started oppressing the Bahá'ís in 'Ishqábad. At the beginning of 1928, during the course of a Bahá'í meeting that was held in the house of . . . , a number of policemen suddenly broke into the meeting and arrested the owner of the house together with all those who were present. The latter, more than twenty in number, were conducted to the police office where, one by one, they were questioned and cross-examined from seven o'clock in the afternoon to three o'clock in the morning, after which time they were set free. But the owner of the house, together with his elder son, was held until morning. Later they were released upon payment of 100 Manats as indemnity. That same night, the houses of the president, secretary and treasurer of the Committee on the promulgation of the Bahá'í Faith were inspected, and all the Bahá'í documents and books found were confiscated by the G. P. U. (the Russian Secret Police Organization). A few days later, the believers were again called upon and questioned at length.

"Although the Soviet authorities found no blame with the Bahá'ís after long and careful examination of the documents confiscated from the Spiritual Assembly, and the above mentioned Committee, yet they ordered that no Bahá'í meetings or assemblies should be held without the permission of the Police Department. But actually, the above mentioned meeting at which the Bahá'ís were arrested was held by the Government's permission.

"A few months before that incident a printing press bought with the written permission of the Publication Bureau was confiscated from the Spiritual Assembly.

"The Bahá'í magazine, 'Khorshid Kharwar', which was published by the believers and contained religious and philosophical articles about the Cause, was at first not permitted to publish such articles, and later it was altogether suspended.

"All the Bahá'í mail, especially the one coming from England and America, whether to the address of the Bahá'ís or the Spiritual Assembly, was confiscated, and after keeping it for one month, during which time it was translated and copies made, the Soviet agents would return it to the Post Office, to be there distributed to their owners.

"In order to be well informed of the internal affairs of the Bahá'ís, spies and inspectors were appointed. One of them was a young Russian who for six months frequented the house of the Bahá'í teacher, . . . , under the pretext that he wished to become a Bahá'í. The teacher showed him every kindness, hospitality and love, until one night, having by the request of the young man, and accompanied by him, gone to the house of a Russian to talk about the Cause, he was arrested by the agents of the G. P. U. and imprisoned for about thirty-five days, being accused of having expressed religious love and kindness, and finally they asked him not to hold religious discussions with any group or denomination except the Bahá'ís. At about this time, the Soviet authorities also imprisoned a Bahá'í instructor, . . . , the son of the late . . . , because he had a religious discussion with his fellow teachers in the school. Finally he was expelled from the school.

"In April, 1928, after the new election of the members of the Spiritual Assembly, the government authorities abrogated the constitution of that Assembly and substituted for it a new one, which was completely out of harmony with the organization of the Spiritual Assembly, and did not allow the Bahá'ís to take up any social or religious activities. In accordance with that constitution, all the Bahá'í committees and organizations were dissolved. Consequently the Young Men's Bahá'í Association, an organization that had existed for the last ten years, had to be suspended. Its chairman was asked not to allow the Association to

hold any meetings, or he would be personally responsible to the government. Nevertheless the Spiritual Assembly adopted the Constitution in order not to leave any grounds for objection on the part of the government.

"Not very long after, the government issued an order that henceforth all the churches, synagogues and other places of worship that exist in Russia were to be considered as the property of the Soviet Union. Consequently, the Mashriqu'l-Adhkár of the Bahá'ís must be rented from the government. . . .

"On the tenth of August, 1928, a meeting was held with the permission of the government in the house of . . . But again a number of policemen suddenly entered the meeting and wrote down the names of all the Bahá'ís present, their age and profession, and had each one sign the report. All this time one of the policemen was standing at the door of the house in order not to allow any person to leave it. It was in these days that . . . was arrested and imprisoned.

"Shortly after the above mentioned incident, the writer, . . . , chairman of the Spiritual Assembly, was summoned to the G. P. U. Bureau and was asked emphatically to resign his position as member and chairman of the Spiritual Assembly. In fact, they proposed to me to become a spy and report to them the proceedings of the Spiritual Assembly and of all the Bahá'ís, and also the news of the foreign countries. They even proposed to help me materially along that line.

"The G. P. U. officials being thus disappointed in their aims, sought to create some trouble for the writer, and started to manufacture accusations. . . . Finally, on the 26th of October, 1928, at midnight, a number of policemen entered the writer's house and inspected every inch of it, until the break of dawn. They confiscated all the Tablets, Bahá'í writings, letters and pictures that I had, and conducted me to the G. P. U. office. In the morning they also arrested . . . and confiscated a large number of Esperanto letters and other writings that he had. He was imprisoned for one month and a half.

"After imprisoning the writer for three

months and a half, they expelled him to Persia. At the same time . . . of . . . was expelled from the Eastern University and . . . together with . . . was exiled to . . . Also a number of Bahá'í students were sent out of Russian schools on the sole charge that they were Bahá'ís.

"After the writer's arrival in Persia, the news came that eighteen Bahá'ís of 'Ishqábád were arrested and all their Bahá'í books and writings confiscated. Now that six months have passed, fifteen of them are still in prison, the other three being released.

"The Boys' and Girls' schools and the kindergarten for Bahá'í children have also been confiscated by the government, and all the Bahá'í teachers have been expelled. So that at present there are about one thousand boys and girls, all Persian subjects, that have been deprived of a sound moral training, receiving instead a communistic education."

"After the Russian Revolution when the Soviets took charge of the government, the Bahá'ís of Russia, Turkistan and Caucasus, in view of the teachings of Bahá'u'lláh, abstained entirely from all interference in political matters and tried to show in their actions a spirit of trustworthiness, friendliness and goodwill. Unfortunately this truthfulness and spirit of internationalism was not well received by the Soviet government and at first secretly and ever since the last two years openly, they have tried to oppress the Bahá'ís. Sometimes secretly, other times through the press or even in public meetings and conferences they strongly opposed them, but in spite of all these threats and difficulties the Bahá'ís did not change their attitude in the least nor did they show resistance but were at the mercy of the government. The spiritual Assemblies in the various centers like 'Ishqábád, Moscow and Baku petitioned both the local and central government and tried to seek redress, but the letters were not answered nor did they prove of any benefit.

"They used to arrest at night or daytime, simple people from among the Bahá'ís, take them to the Political Bureau (Checka) and under threat force them to give them news of the internal life of the Bahá'ís. If they refused they were made to suffer

severely: if a government official, he was dismissed, if a trader or worker he was given no work, if a business man he was made to pay exorbitant taxes.

"All those who were members of Bahá'í organizations or committees, were deprived of all civil rights, were accused falsely to be either an English spy, a bourgeois in affiliation, a reactionary, or a helper of religious institutions. When intelligent young Bahá'ís finished their secondary school, they were not permitted into the University because they were Bahá'ís, they were even sometimes dismissed for the same reason from the secondary school before they finished their studies. For exactly two years the Spiritual Assembly of Baku kept on petitioning the Commissariat of Education of the Soviet government, begging permission to teach the international language of Esperanto as night courses to Bahá'í young people and children. Finally they refused to give an official reply, they orally expressed that they would not give permission nor did they give the reason. At the same time they sent in a petition asking permission to start a public library with night courses for women, and they did not reply. Two years ago the Spiritual Assembly of Baku according to the constitution which the Soviet government had given to the body of the Bahá'ís in Caucasus with regard to the establishment of public Bahá'í conferences, petitioned the government for same. After two months' consideration they gave permission. Accordingly the Spiritual Assembly sent out a circular inviting candidates on a fixed date in Baku. A few days had elapsed when on behalf of the Foreign Commissariat through its special department, they called the chairman of the Spiritual Assembly and took back from him the permission, claiming that it was given by mistake.

"For a second time the local government took over the Bahá'í meeting place in Karabagh and ordered the departure of Bahá'í teachers, . . . and . . . As a result of the endeavors of the Spiritual Assembly of Baku this order was temporarily withdrawn, but again they unofficially ordered the departure of . . . that is, the Checka summoned him and under threat forced him to leave. In

those same days the Spiritual Assembly of Baku and the Spiritual Assembly of Tiflis ordered me and . . . respectively to go and visit the Bahá'ís in outlying districts. They sent him to Eirasan and myself to Kanja and Karabagh. The moment we had reached our destination we were ordered by the Checka to return. When I returned I was summoned to the Offices of the Checka and was requested (1) to resign from membership and secretaryship of the Spiritual Assembly, and (2) not to speak in public meetings. I refused both requests but they gave me one week to think it over. After a week I was again called to give my final reply. I told them these were matters of the conscience which by your law is free and which I cannot go against. I cannot resign from membership of the Spiritual Assembly and not speak in public meetings. About twenty days after this refusal the officers of the Checka arrested me in the road and cast me into prison, where I was for sixty days. During my imprisonment I was cross-examined six times.

"Lately after imprisoning the previous chairman of the Spiritual Assembly . . . and . . . the new chairman and secretary, . . . and . . . were summoned to the political department. In the presence of a number of people each of whom claimed to represent a particular department, they were told that the Soviet government ordered them to adopt the following constitution (which the political department had itself drafted), to sign it and to exchange copies with the government. The articles were to the following effect: 1. No one is permitted to enter Bahá'í Temples except Bahá'ís. 2. Until the age of eighteen Bahá'í children could not enter Bahá'í meeting places. 3. Except in public sessions and acceptance of all Bahá'ís, Spiritual Assembly should do nothing. 4. Without the permission of the Soviet Government the Spiritual Assembly cannot accept funds from the Bahá'ís as contributions, etc."

"The prime purpose in Russia is to wipe out the Cause entirely, especially in Caucasia and Turkistan, but in order that their doings may not be in direct contradiction to the principles of their government, and they should not be responsible, they seek

various pretexts through which to carry out their aim. However, they have not so far succeeded in their plans to the extent that they had wished and despite all efforts they failed to cause dissension and to divide into two the group of Bahá'ís. Although our number is small and in spite of the fact that through force they have succeeded to subdue other religious communities and to make of them zealous communists, not a single Bahá'í has become one of them. Rather in spite of their endeavors the Cause started to grow in many parts of Russia, Turkistan and Uzbekistan. In Samarkand many of the noted citizens turned Bahá'ís and started to teach the Cause publicly, whereupon there was a great stir in Turkistan and the Political Department forced the Ulemas to oppose the Cause and to write pamphlets against it. It is very significant that though we are such a small group, they were so afraid of us that contrary to all the laws of the government, they attacked us in the way that has been already communicated.

"After arresting and imprisoning us they closed four of our educational institutions and pretending that they wanted four thousand Manats as rent for the building of the school, they fined the Spiritual Assembly. They ordered the immediate evacuation of the secretarial building of the Spiritual Assembly and they subjected us to various difficulties, the worst of which was the way in which they demoralized the children by inculcating them with communistic ideas and killing their religious sense.

"The saddest event was when the Political Department decided to condemn some of us to death, send others to the island of Saladka and still others to Siberia, and a few to Persia. For instance . . . who was one of those imprisoned and a Russian subject (although his alleged crime was milder than ours) was martyred and while they claimed that it was for political reasons, we have great doubt of that. In consequence of the Guardian's cable and the assurance of his prayers, also due to the endeavors of His Majesty the Shah, we were saved and exiled to Persia.

"Conditions were such when on July 28, 1929, one hour before dawn the homes of twenty Bahá'í families were carefully

searched and many Tablets and sacred writings confiscated from each and sixteen persons were arrested and cast into prison. Within ten days seven were released but soon afterwards another seven were arrested. Sixteen persons were in prison for 16 days, of whom one was arrested in Samarkand, another in Bokhara and another in Firuza. Finally, of these sixteen one was killed, fourteen who have signed hereunder were exiled to Persia and . . . was kept in prison but has since been released. In Tashkent, . . . has been in prison for six months but he too has been released. In Baku the president and secretary of the Spiritual Assembly, . . . and . . . have been in prison for over nine months and since they are Russian subjects there is fear of death. There is also fear in 'Ishqábád that they should take over the Temple, pretending that it must pay exorbitant rates.

"In brief we reached Khorassan and the friends there, especially the Spiritual Assembly, have received us with such generosity and gladness that we are all very happy. In fact the Cause is spreading so fast in Khorassan that there will soon be great changes there."

In the midst of all this confusion and suffering, the Russian Bahá'ís are still able to perceive that their troubles are not entirely due to government policy alone. We find this significant conclusion in one of the reports already quoted: "In concluding this account, my deep regrets are mixed with wonder and astonishment as to why should a group of innocent and well meaning people, who during all their stay in the Soviet Union have been an example of truthfulness and trustworthiness both to their fellow-countrymen and the government, who have never, not even once, been accused of any misdemeanor or disloyalty to their rulers—why, I say, should such a group of people be subject to all kinds of hardships and oppressions?

"All I can think of is this: these troubles are partly caused by misunderstandings on the part of some people of evil intention who have sown suspicion and mistrust in the minds of the Soviet authorities concerning the believers . . . and partly to the enmity and hostility of the religious de-

nominations in Russia against the Bahá'ís. Their followers not being able to confront the Bahá'ís in religious discussion, for they invariably lose the argument, they see in the Bahá'í Faith a great obstacle to the spreading of their own beliefs and creeds. . . . At any rate, it is incumbent upon the Soviet government to pay more attention to, and examine more carefully, the current events that happen in the Union. If in reality all this interference with the Bahá'ís is the result of misunderstandings and the hostility of some people of evil intentions, then the government should prevent it. On the other hand, if to believe in religious principles is considered by the Soviet authorities a crime . . . , then the policy of arresting, imprisoning and oppressing (them) is not likely to succeed. . . . The result will be nothing but regrettable memories left on the pages of history by the enemies of the Cause."

In the face of such confident trust in the guiding spirit of the Cause, it is inevitable that those responsible for public policy will sooner or later learn to discriminate between religion as it had become throughout Russia under the Czars, and religion as it has been renewed by Bahá'u'lláh.

The following letter was written by Shoghi Effendi on January 1, 1929, to explain the course of events in Russia to American Bahá'ís:

"In my last communication to you I have attempted to depict the nature and swiftness of those liberating forces which today are being released in Persia by an enlightened régime determined to shake off with unconcealed contempt the odious fetters of a long standing tyranny. And I feel that a description of the very perplexing situation with which our brethren in Russia find themselves confronted at present will serve to complete the picture which responsible believers in the West must bear in mind of the critical and swiftly moving changes that are transforming the face of the East.

"Ever since the counter-revolution that proclaimed throughout the length and breadth of Czarist Russia the dictatorship of the Proletariat, and the subsequent incor-

poration of the semi-independent territories of Caucasus and Turkistan within the orbit of Soviet rule, the varied and numerous Bahá'í institutions established in the past by heroic pioneers of the Faith have been brought into direct and sudden contact with the internal convulsions necessitated by the establishment and maintenance of an order so fundamentally at variance with Russia's previous régime. The avowed purpose and action of the responsible heads of the Union of Soviet Socialist Republics who, within their recognized and legitimate rights, have emphatically proclaimed and vigorously pursued their policy of uncompromising opposition to all forms of organized religious propaganda, have by their very nature created for those whose primary obligation is to labor unremittingly for the spread of the Bahá'í Faith a state of affairs that is highly unfortunate and perplexing. For ten years, however, ever since the promulgation of that policy, by some miraculous interposition of Providence, the Bahá'ís of Soviet Russia have been spared the strict application to their institutions of the central principle that directs and animates the policy of the Soviet state. Although subjected, as all Russian citizens have been, ever since the outbreak of the Revolution, to the unfortunate consequences of civil strife and external war, and particularly to the internal commotions that must necessarily accompany far-reaching changes in the structure of society, such as partial expropriation of private property, excessive taxation and the curtailment of the right of personal initiative and enterprise; yet in matters of worship and in the conduct of their administrative and purely non-political activities they have, thanks to the benevolent attitude of their rulers, enjoyed an almost unrestricted freedom in the exercise of their public duties.

"Lately, however, due to circumstances wholly beyond their control and without being in the least implicated in political or subversive activity, our Bahá'í brethren in those provinces have had to endure the rigid application of the principles already enunciated by the state authorities and universally enforced with regard to all other religious communities under their sway. Faithful to

their policy of expropriating in the interests of the State all edifices and monuments of a religious character, they have a few months ago approached the Bahá'í representatives in Turkistan, and after protracted negotiations with them, decided to claim and enforce their right of ownership and control of that most cherished and universally prized Bahá'í possession, the Mashriqu'l-Adhkár of 'Ishqábád. The insistent and repeated representations made by the Bahá'ís, dutifully submitted and stressed by their local and national representatives, and duly reinforced by the action of the National Spiritual Assembly of the Bahá'ís of Persia, emphasizing the international character and spiritual significance of the Edifice and its close material as well as spiritual connection with the divers Bahá'í communities throughout the East and West, have alas! proved of no avail. The beloved Temple which had been seized and expropriated and for three months closed under the seal of the Municipal authorities was reopened and meetings were allowed to be conducted within its walls only after the acceptance and signature by the Bahá'í Spiritual Assembly of 'Ishqábád of an elaborate contract drawn by the Soviet authorities and recognizing the right of undisputed ownership by the State of the Mashriqu'l-Adhkár and its dependencies. According to this contract, the Temple is rented by the State for a period of five years to the local Bahá'í community of that town, and in it are stipulated a number of obligations, financial and otherwise, expressly providing for fines and penalties in the event of the evasion or infringement of its provisions.

"To these measures which the State, in the free exercise of its legitimate rights, has chosen to enforce, and with which the Bahá'ís, as befits their position as loyal and law-abiding citizens, have complied, others have followed which though of a different character are none the less grievously affecting our beloved Cause. In Baku, the seat of the Soviet Republic of Caucasus, as well as in Ganjeh and other neighboring towns, state orders, orally and in writing, have been officially communicated to the Bahá'í Assemblies and individual believers,



Southern part of Tīhrán where criminals also were hanged and where many Bahá'ís were martyred. The mark "x" indicates the site of the imprisonment of Bahá'u'lláh.

suspending all meetings, commemoration gatherings and festivals, suppressing the committees of all Bahá'í local and national Spiritual Assemblies, prohibiting the raising of funds and the transmission of financial contributions to any center within or without Soviet jurisdiction, requiring the right of full and frequent inspection of the deliberations, decisions, plans and action of the Bahá'í Assemblies, dissolving young men's clubs and children's organizations, imposing a strict censorship on all correspondence to and from Bahá'í Assemblies, directing a minute investigation of Assemblies' papers and documents, suspending all Bahá'í periodicals, bulletins and magazines, and requiring the deportation of leading personalities in the Cause whether as public teachers and speakers or officers of Bahá'í Assemblies.

"To all these the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful of the guiding principles of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a recantation of their faith and repudiation of their innermost belief, they are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith. Clinging with immovable resolution to the inviolable verities of their cherished Faith, our solely-tried brethren in Caucasus and Turkistan have none the less, as befits law-

abiding Bahá'í citizens resolved, after having exhausted every legitimate means for the alleviation of the restrictions imposed upon them, to definitely uphold and conscientiously carry out the considered judgment of their recognized government. They have with a hope that no earthly power can dim, and a resignation that is truly sublime, committed the interests of their Cause to the keeping of that vigilant, that all-powerful Divine Deliverer, who, they feel confident, will in time lift the veil that now obscures the vision of their rulers, and reveal the nobility of aim, the innocence of purpose, the rectitude of conduct, and the humanitarian ideals that characterize the as yet small yet potentially powerful Bahá'í communities in every land and under any government."

The Bahá'í Cause on Trial in Turkey

Far different in character has been the recent experience of Bahá'ís under Turkish rule as compared to that of the believers residing in Soviet territory.

The action of Turkish officials in arresting members of the Spiritual Assembly of Constantinople and investigating the Bahá'í teachings was inevitable in view of the necessity to transform the country into a modern republic and disestablish the offices of the Muhammadan religion. Such a transformation involves political methods and social custom more than it does the reality of spiritual faith. It conflicts with religions which have grown accustomed to material wealth and public authority, but is not essentially antagonistic to a movement upholding ideals, one of which is loyalty to government and non-participation in radical political activity.

The episode itself is recounted and explained in two letters written by Shoghi Effendi, the first dated December 6, 1928, the second February 12, 1929, quoted elsewhere in this volume.

An International Bahá'í Teacher

The invaluable services of those who in so many countries are promoting the Bahá'í Cause properly belong to this record of cur-

rent activities, but in view of the impossibility of giving adequate mention to an ever-increasing host of active believers, the history of these Bahá'í teachers must be recorded in the annals of each National and Local Spiritual Assembly.

Miss Martha Root, however, has traveled so extensively, and succeeded in bringing the Cause to the attention of so many groups, societies, universities and important personages in Europe, South America and the Orient, that her activities can be adequately described only in this International Bahá'í medium. Since the publication of the previous volume, Miss Root has put forth truly providential effort in Europe, as will appear in the following brief memorandum.

Miss Martha Root, international Bahá'í teacher, journalist and lecturer, has been traveling up and down Europe for nearly five years, constantly and without interruption promoting the principles of Bahá'u'lláh. During the past two years she has been received by kings, queens, princes and princesses, presidents of Republics, statesmen, women writers, and she has spoken in the leading universities of Europe. Since THE BAHÁ'Í WORLD, Volume II, was written, Miss Martha Root's journeys have been as follows: She began in Athens on January first, 1928, lecturing before six hundred people in one of the large halls. The Athens newspapers published some of the best articles that have yet been written about the Bahá'í movement in its relation to Christianity. Books were sent to the president, and several ministers gave interviews to the journalist.

Going next to Salonica, Miss Root spoke in Salonica University on "Bahá'u'lláh's Principles for Universal Education." Thence she went to Belgrade, Yugoslavia, where in the Royal Palace she was invited for the second time to an audience with Queen Marie * of Rumania and her daughter, Princess Ileana, who were guests of the King and Queen of Yugoslavia. Later she was invited again to this Royal Palace in Belgrade to meet and speak with Prince Paul

(cousin of the King of Yugoslavia) and his wife, Princess Olga, who live in the palace, and their guest Princess Elizabeth of Greece. A great lecture on the Bahá'í movement was arranged and given in Belgrade University. Professor Bogdon Popovitch, one of the greatest Serbian Professors in that country, translated the small Bahá'í booklet into the Serbian language, and four thousand copies were requested in ten days. After several lectures in Belgrade Miss Root went to Zagreb in Croatia, where she addressed the Croatian Women's Club with more than two thousand members. She had a long interview with the late Stephen Raditch, a great leader of the Peasants' Party, and she gave him the book "Bahá'u'lláh and the New Era." It was just a few weeks before he was killed in the Parliament. Then the Bahá'í teacher and journalist went to Praha, Czechoslovakia, and here she was received by the president of the Republic, Thomas G. Masaryk. He asked her several questions about the Bahá'í teachings; he said he had read the two books which she had sent him; these were "Bahá'í Scriptures" and Dr. Esslemont's book "Bahá'u'lláh and the New Era." During Miss Root's stay in Czechoslovakia every courtesy was shown her. A long article appeared in the best Praha newspaper and a photograph of 'Abdu'l-Bahá was used. She gave a lecture on "Bahá'u'lláh's Principles for World Peace" in the University buildings but under the auspices of the two greatest peace societies of Czechoslovakia and the three Esperanto Societies. In Byrno (Czechoslovakia) she visited the parents of the first Bahá'í young man in that country who had lost his life in the Great War. His name is Milosh Würm, and when he was seventeen years old he translated the first Bahá'í book that has ever been translated into the Czech language. Later trips were made to Carlsbad, Marienbad, Franzensbad, the High Tatras, Pistany, Bratislava, and other cities.

Miss Root shortly afterward went to Germany for one month, lecturing in Dresden, Leipsic and Berlin. She went to Frankfurt-am-Main to speak at the National Esperanto Congress of Germany held there and arranged large Bahá'í-Esperanto sessions as part of that Congress; she also broadcast a

* Statements by Her Majesty Queen Marie on the Bahá'í Cause were reproduced in Volume II, THE BAHÁ'Í WORLD.—Editors.

short speech. Then she went to Brussels, Belgium, to prepare for several International Congresses which soon were to be held in Europe. In July, 1928, she attended the first International Religious Congress for World Peace which took place at The Hague. She with Miss Julia Culver arranged two important Bahá'í sessions for the Twentieth Universal Congress of Esperanto held in Antwerp in August. Three months were then spent in Switzerland lecturing in nine of the leading cities. She was in Geneva during the League of Nations' sessions, and was present at the preliminary conference of the World Religious Congress, which is to be held later. She also spoke twice at the International Religious Congress of Christian Socialists held in Le Locle, Switzerland, in August. A visit was made to Dr. August Forel, the great European scientist and famous Bahá'í in Yvorne, Switzerland. Then seven months were spent in Germany; Miss Root visited all the German Universities twice, except two. She arranged and later gave lectures in all these leading universities. Also she spoke before Esperanto societies in forty cities in Germany. She received letters of thanks for books from President Hindenburg of the German Republic and the late Dr. Stresemann, Minister of Foreign Affairs. Two weeks were spent in Warsaw, Poland, with Miss Lydia Zamenhof, youngest daughter of Dr. L. Zamenhof, who was the creator of the Esperanto language. Miss Zamenhof had almost finished the translation of Dr. Esslemont's book "Bahá'u'lláh and the New Era" into classic Esperanto. Miss Root went from Germany to be present at the Universal Congress of Education in Geneva, Switzerland, in July, 1929, going from there to Vienna, Austria, to the opening of the Esperanto Museum, where she met the President of Austria and spoke on the same program with him. Next she went to Budapest, Hungary, where for ten days she took part in the Twenty-first Universal Congress of Esperanto. There two Esperanto-Bahá'í sessions were arranged by Miss Root, Miss Culver, and Miss Zamenhof. Miss Root also spoke before the Club of Newspaper Writers of Budapest. Then she, for the third time, journeyed down through

Jugoslavia, and on to Albania, where in Tirana she had the honor and privilege to be presented to His Majesty Zog I of the Albanians. Afterwards she was also presented to his mother and sisters. After working two weeks in Albania, she came for the second time to Constantinople, Turkey, where she remained for five weeks, meeting Stamboul University professors, statesmen, writers and Bahá'ís. A short trip was made to Angora, the capital, where she was received by Teufik Ruschdy Bey, Minister of Foreign Affairs. She had an invitation to the anniversary celebration of the founding of the Republic and on that date she would have been presented to the Ghazi Kemal Pasha by the Minister of Foreign Affairs, but it was not possible for her to return to Angora on that date.

Miss Root was invited to Balcic on the Black Sea to the fourth audience with Her Majesty Queen Marie of Rumania and her daughter, Princess Ileana, at their summer palace. Then she came down to Egypt by way of Rhodes, Cyprus, Alexandretta and Beirut. She met the Bahá'ís in Alexandria, Cairo, Ismalia and Kantara. While in Cairo she had interviews with Prince Muḥammad Ali Pasha, Madame Hoda Charaoui, and Mr. Mourtada, who had been the Master of Ceremonies to the late King of Egypt when 'Abdu'l-Bahá visited that country. It was Mr. Mourtada who arranged 'Abdu'l-Bahá's visit to the Khedive. After Egypt, Miss Root went to Palestine, where she was received by the Governor of Jerusalem, had an interview with the Grand Mufti of Jerusalem and directors of great Mosques. Then she proceeded to Haifa, where for one month she was the guest of the Guardian of the Bahá'í Cause, Shoghi Effendi, and 'Abdu'l-Bahá's family.

Miss Root started on Christmas Day, 1929, for a long trip to the Far East. She went first to Damascus, where a meeting was held. Then she crossed the desert to Baghdad and twelve days were spent visiting the cities of 'Irâq. While in Baghdad she had the great privilege to be received by His Majesty King Faisal. Awashiq, a wonderful Bahá'í village forty-five miles from Baghdad, was visited to meet the friends and see the new Hadhirat al Quds (Court of Holi-

ness) which is in truth like a miniature Mashriqu'l-Adhkár. It is the only building made in burnt bricks in that village, all the other dwellings being of mud. This historic beautiful edifice is on the main highway which is traversed by hundreds of thousands of pilgrims who visit the Holy Shrines of 'Iráq.

The above outline may be concluded with the following letter sent to America by the Spiritual Assembly of Tihiran, Persia. It is clear to American Bahá'ís at the present time that the moment is now at hand when 'Abdu'l-Bahá's wish that a number of American Bahá'í teachers travel throughout Persia may be realized.

"The arrival in Persia of our beloved spiritual sister Miss Martha Root once more unfolded to the public eye the grandeur of the Cause and the Power of the Divine Word. People who, as proved by history, looked upon foreigners with enmity and bitterness, and considered association with them as contrary to religion, now, thanks to Bahá'u'lláh's Teachings, shed tears of joy at the sight of their American sister.

"Miss Root arrived in Tihiran on the 21st January, 1930, accompanied by four Bahá'ís from Tihiran who had gone to Qazvin (a distance of over ninety miles), and over one hundred others who had gone to Karaj, to meet her. How we wished our American brothers and sisters were here to perceive the spirit of love which pervaded the meetings held for Miss Root; the eagerness with which friends rushed to meet her; and the devotion and enthusiasm with which every one listened to her sweet glad-tidings. Members of the Spiritual Assembly who were present at these meetings perceived the fervor and the intensity of the feelings of the audiences, and the profound effect which Miss Martha Root's words, emanating from a divinely confirmed source, produced upon those hearing her, who could scarcely repress the flow of tears of exultation, and who rejoiced in the realization of true love and oneness taught by Bahá'u'lláh.

"The Bahá'ís of Tihiran regard Miss Martha Root as an angel of purity, and as a true Bahá'í, that is 'the possessor of all human virtues.' She has attracted the hearts of all the friends; and this attraction, based

on true friendship and love, will evidently help in the success of her services to the Cause. We, on our part, pray for her and wish her the most glorious success to crown her efforts. Her visit will open up the way for others to come to this country, and we shall look forward to receiving our other brothers and sisters in the near future."

The First Mashriqu'l-Adhkár of the West

Within a few months after the publication of this volume, the Bahá'í Temple on Lake Michigan, in the village of Wilmette, will have been carried a long stage toward completion. The physical structure of the central edifice, according to present estimate, is to be erected before April 30, 1931. The task of superimposing the external decoration, of decorating the interior, of constructing the five accessory buildings, and of landscaping the grounds, will require a number of years.

Of far-reaching significance throughout the worldwide Bahá'í community is the fact that the vast undertaking assumed by the American believers in 1909, and assisted so materially by contributions made by Bahá'ís of other lands, now enters the realm of material fulfilment. An adequate visible symbol and concrete embodiment of the spiritual teachings of Bahá'u'lláh thus for the first time has existence in the West.

Previous volumes of this biennial record have described the Mashriqu'l-Adhkár designed by Mr. Louis Bourgeois and explained its purpose as the Temple of universal religion. A brief summary of some of its more original and creative features, however, is added here for the sake of those considering the Bahá'í Cause for the first time.

Bahá'u'lláh ordained in His writings the construction of a Mashriqu'l-Adhkár in each local Bahá'í community. The edifice at Wilmette consequently represents not a unique achievement, nor an action by Bahá'ís desiring to build a monument to the Cause, but rather something organic and structural within the teachings, to be realized in the other cities of the world as time goes on. A Mashriqu'l-Adhkár is es-

sential to a religion revealed to renew the inner life of man and make possible the administration of a true world community.

The Bahá'í Temple only superficially resembles the churches, chapels or cathedrals of the sectarian faiths. It establishes a center for worship of divine reality, an opportunity for human beings to meet on the plane where humanity is not diverse but one. The religion of Bahá'u'lláh has no professional clergy or priesthood, no artificial rites and no sermons or ritual. It is a religion not confined to one day of the week or to only one of the many aspects of life. Through Bahá'u'lláh, religion has become life itself—the life of man become conscious of his spiritual reality and voluntarily seeking to relate that reality to all his affairs. Where ritual has disclosed truth “as through a glass, darkly,” being men's own veiled understanding or the effort of a special group to maintain privilege and authority, this religious element in the Bahá'í teachings dissolves away and returns as conscious attitudes of the soul. What is philosophically or esthetically valid in the older religious practices, the religion of Bahá'u'lláh retains as elements of the arts and sciences of the new age, forever divorced from arbitrary ecclesiastical authority. A *Mashriqu'l-Adhkár* (“Dawning-place of the Mention of God”) is thus a means for the followers of Bahá'u'lláh to pray and meditate, each in the sacred freedom of his own individuality, and find that underlying spiritual unity with all human beings which constitutes the sole basis of civilization in the age of Bahá'u'lláh. Since this institution was created by Bahá'u'lláh as one of His teachings, it upholds a standard of divine reality challenging every institution reflecting the religious spirit polluted by human imagination. A community sanctioning the existence of competitive churches is not a community but a psychological battlefield. The needs of men in this age cannot longer be served by faded memories of a once-vital faith.

Within the disintegration of the old body of religion, the *Mashriqu'l-Adhkár* arises pulsating with new-born life. It brings fresh inspiration to a disbelieving world. It faces the future and foretells a humanity

which has learned the lesson of the “Most Great Peace.” One who enters this temple to worship as enjoined by Bahá'u'lláh unites with a spiritual community, strong in faith, which already includes individuals who have passed out from the constrictions and divisions of all the creeds on earth. Twenty-one nations, and a large number of creeds, were represented among the Bahá'ís present at the ceremony held in dedication of the resumption of building activities in the Temple at Wilmette during the Annual Convention, April, 1930.

Unlike many humanitarian achievements established at this time, the *Mashriqu'l-Adhkár* is not a repayment made by the rich and successful to the poor. It is a gift from the poor to the rich, from the weak to the powerful, from an outwardly small and insignificant group to the world. In it stands an impregnable manifestation of Peace in a war-rent earth. The significance of this edifice will, as 'Abdu'l-Bahá declared, appear fully in the mysterious processes of time.

Mr. H. Van Buren Magonigle, the architect, after a study of the Temple plans, wrote the following impression:

“It has been necessary for me as architectural member of the Advisory Board to adjust myself to an unusual point of view. Mr. Bourgeois, in designing the Bahá'í Temple, has conceived a Temple of Light, in which structure—as usually understood—is to be concealed, visible support as far as possible eliminated, and the whole fabric to take on the airy substance of a dream. It is a lacy envelope enshrining an idea, the idea of Light—a shelter of cobweb interposed between earth and sky.”

This reference to the first Bahá'í Temple in the West may conclude with quotations from 'Abdu'l-Bahá.

“Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America! I entreat God to assist the confirmed believers in accomplishing this great service and with entire zeal to rear this mighty structure which shall be renowned throughout the world. The support of God will be with those believers in that district that they may be successful in their undertak-

ing, for the Cause is great and great; because this is the first Mashriqu'l-Adhkár in that country and from it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greetings from the whole world shall be heard!

"Whosoever arises for the service of this building shall be assisted with a great power from His Supreme Kingdom and upon him spiritual and heavenly blessings shall descend, which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God!"—'Abdu'l-Bahá.

"When the foundation of the Mashriqu'l-Adhkár is laid in America, and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashriqu'l-Adhkár will become the center around which all these universal Bahá'í activities will be clustered. From that point of light, the spirit of teaching, spreading the cause of God and promoting the teachings of God will permeate to all parts of the world."—'Abdu'l-Bahá.

The letter written by Shoghi Effendi to the American Bahá'ís, October 25, 1929, on the subject of the Mashriqu'l-Adhkár is reproduced elsewhere in this volume.

Bahá'ís of Egypt Seek Status of an Independent Religion

In the account of activities published in the previous volume of this series, we find reference to the unusual situation confronted by the Bahá'ís of Egypt. Residing in a country which has not yet developed a civil code, Egyptian subjects are controlled in all such relations as marriage by the code based upon the Qur'án of Muḥammad. This condition closely parallels that which existed in Europe during the supremacy of the Roman Church.

The Bahá'ís of Egypt have been brought into conflict with the Muslim code by the action of several Muḥammadan women, wives of Bahá'ís, who appealed for divorce on the grounds that their husbands had abandoned Islám.

Excerpts from the Opinion and Judgment of Appellate Court of Beba are in-

cluded here as throwing clear light on the beliefs and practices of Islám, representing so large a section of mankind. We learn vividly what obstacles are raised in the path of world justice, how strangely the Bahá'í Cause is thrown against these obstacles, and how the spirit of the age, working through all favorable channels, as for example Kemal Pasha, removes these obstacles one by one. It is inevitable that Egypt, in due time, will create a civil code after the fashion of the Turkish Republic.

"In the divisional session of the religious court of Beba on Sunday, Sawal 17, 1242 A. H., May 10, 1925, before me, the Judge Mahmud Abdullah Saad and in the presence of Sheikh Mohammed Seyed Ahmed, the secretary of the court, the following decision was passed on case No. 913, which was joined to the two cases No. 814 and No. 915, years 1923 and 1924, appealed from Mohammed Abu Bekr Heudawi commissioned in the city of Kowno Saayedeh, which is under the jurisdiction of Beba in the district of Baui Soweif. . . .

"The court, therefore, will discuss the following points, viz.: 1—The foundations of the religion of Islám and some of its beliefs and rites, with their proofs. 2—Bahá and the Bahá'ís and some of their beliefs; whether Baháism is an independent religion or not, and the proofs concerning this,—these points for their bearing upon the contentions of the defendants. 3—The departure of the defendants from Islám, having formerly been Muslims; the value of what they occasionally present from the tenets of Islám and what should be decided thereupon.

"1—The mission of the Prophets sent by God to man is necessary for their welfare in both worlds, this and the one to come; for the human intellect is incapable of comprehending what this welfare is. This is the law of God in His creation, followed without deviation until its consummation when God sent His Messenger and Prophet, Muḥammad, as a blessing to the world. This blessing He put in the form of the religion of Islám, the last of the heavenly religions. It has abrogated all other religions and can be repealed by none, until the world shall perish. Because of its appropriateness for

every person, every time and place, and because Muḥammad is the last of the Prophets, revelation shall not descend upon any one after Him, until the end of the world. God said in the Qu'rán—'And We have not sent thee save as a blessing to humanity.' 'And We have not sent thee save unto all the people.' Muḥammad was not the father of any of your men, but the Messenger of God and the last of the Prophets; and God knows all things.' Thus it is certain that he is the last of the Prophets. It makes no difference whether we consider Messengers and Prophets the same, as those to whom laws are revealed to be acted upon and spread; or whether we make a distinction between them and say that, though laws are revealed to both, yet the Prophet alone has the power to spread these laws, a power which is not possessed by the Messenger. In this sense, a Prophet is more inclusive than a Messenger. So, if prophethood has ended, we can reasonably maintain that messengership, too, has ceased. For the end of the more inclusive will also be the end of the thing included. Thus, as Muḥammad was the last of the Prophets, he was also the last of the Messengers. Muḥammad said, 'There is no prophet after me,' and the greatest miracle of the Prophet was the permanence of the Qu'rán, revealed to him in Arabic. There will be no one, either from those who turn to the Qu'rán, or from those who may come after it, who will be able to repeal it. It is a revelation from the All-Wise. 'Say, if man and the genii should combine to produce one like this Qu'rán, they will be unable to do so.' 'A Qu'rán which we divided into parts, to be read slowly, and we have given it as revelation. We have not omitted anything from the Book.'

"It is necessary to understand the Qu'rán, in the form in which it descended upon the Messenger and his followers, according to its rules and particular meaning; otherwise it may be distorted for selfish ends. 'Those who misinterpret our verses are not ignored by us. Are those who are thrown in the fire better or they who are in safety in the day of judgment?' Misinterpretation is to put the word in other than its proper place.

Nasfi says that to deviate from the literal interpretation, is misinterpretation. Saad says that they have styled 'inner meanings' such because of their claim that the actual writings have not only a literal interpretation, but also have a concealed meaning known only to teachers. Their aim is thereby to deny the divine laws. God has appointed a Prophet to interpret. The Prophet does not follow his own fancies, but speaks through revelation. 'God said that you may explain what has been sent to them: if you differ on a certain point, lay it before God and His Prophet; what the Prophet has brought to you, take, and from what he has prohibited, abstain.' This is why Islám has appeared. The Muḥammadans are the chosen people, sent to the world, and Islám is the religion of God. God said, 'The religion of God is Islám. He is the One Who has sent His Messenger with guidance and has founded His religion on truth. Today I have completed your religion for you and have fulfilled My bounties unto you and have chosen Islám as a religion for you. And he who adopts another religion beside Islám is not acceptable in My sight and is the loser.'

"These things are accepted by individual Muḥammadans in all parts of the world ever since the appearance of the Qu'rán. Every one of them accepts these and all other teachings brought by Muḥammad. No one contests these principles or any other that form the basis upon which Islám rests. If we find certain differences, they are upon secondary matters which do not affect these basic conceptions."

After detailed consideration of the tenets of the Bahá'ís, as set forth in various quotations from written works, the court continues:

"All these prove definitely that the Bahá'í religion is a new religion, with an independent platform and laws and institutions peculiar to it, and show a different and contradictory belief to the beliefs and laws and commandments of Islám. Nor can we state a Bahá'í to be a Muslim, or the reverse; as we cannot say of a Buddhist or a Brahman or a Christian that he is a Muslim or the reverse. . . .

"3—Islám testifies to all that Muḥammad

wrought (brought?) from God and it is essential to maintain that he was the last of the Prophets and that his laws are eternal and can never be abrogated or changed; that the duties of prayer, tithes, pilgrimages and fasting, according to the belief of Muslims the world over, must be maintained. To depart from Islám is heresy and this heresy may be either through a heretical statement or an untrue belief; such as stating that the laws of Islám have been abrogated or in believing the same. This is the worst form of heresy, for it is the denial of Islám and the passing of judgment on the religion of God. . . .

"The religious law states that heresy dissolves the contract of marriage. It is written in the 'Dorrel Mokhtar,' 'The heresy of one of the spouses is, ipso facto, an immediate dissolution, without the need of judgment.' . . . For these reasons the court has decided on the dissolution of the contract of marriage of (the parties on trial) . . . If any of them repents and again believes in all that Muḥammad has brought from God and will return to Islám . . . then this repentance will be accepted and he will be entitled to renew his contract of marriage."

The conflict outlined above is, in theory, irreconcilable, based as it is upon the assumption of Islámic sovereignty enduring until the end of the world. The same assumptions shaped European law during a long period. If in some quarters they still exist, society has developed beyond the point where they can be too rigorously applied.

Two solutions of the problem appear possible: either that the government of Egypt, following the judgment of the court that the Bahá'í Cause is an independent religion, give to the Bahá'í Spiritual Assemblies the authority of courts acting on matters affecting Bahá'ís; or that the nation evolve a civil law recognizing the equality before the law of all religions and taking over control of marriage and other contracts after the manner of the West.

The first solution is the more feasible at the present time, and the National Spiritual Assembly of Egypt accordingly, in its petition to the King through his prime minister, requested the government to "recognize the legal authority of the above men-

tioned body (i.e., the Egyptian National Spiritual Assembly) to uphold the principles of His Holiness Bahá'u'lláh, to safeguard the interests of the Bahá'ís living in the country and to direct their endeavors along the lines stated in their constitution as submitted with this petition." As the petition pointed out, the result of the annulment of the marriages compelled the Bahá'ís to turn to their Spiritual Assemblies, giving them the legal status which Bahá'í laws provide, and to register marriages of Bahá'ís in their books. The effect of the petition is not known at this writing, but the continuance of the grave disability has prompted the American National Spiritual Assembly to address the Egyptian government in the matter, and the papers are under preparation at this time.

The situation was brought to the attention of the American believers again by Shoghi Effendi in a letter dated February 27, 1929, reproduced in Part Two.

The League of Nations and the Case of the Houses of Bahá'u'lláh at Baghdad

During March, 1929, the Council of the League of Nations adopted a resolution directing the Mandatory Power (Great Britain) "to make representations to the government of 'Iráq with a view to the immediate redress of the injustice suffered by the Petitioners (the National Spiritual Assembly of the Bahá'ís of 'Iráq)."

By this action the status of the Houses occupied by Bahá'u'lláh during His residence in Baghdad from 1852 to 1863, regarded by all Bahá'ís as a Holy Shrine, was accepted as an issue by the greatest international body yet come into existence. Through the intensity of devotion and reverence felt by believers throughout the world, inspired by Bahá'u'lláh's prophetic statements concerning this Shrine, the matter had undergone successive transformation from an issue before local courts to an action passed upon by the highest court of 'Iráq, and finally, after acceptance and approval by the Mandates Committee of the petition submitted by the National Spiritual Assembly of 'Iráq, a case taken up by the Council of the League.

In our previous report of current Bahá'í activities, reviewing events that took place between 1926 and 1928, the matter of the Shrine at Baghdad was presented up to a point immediately preceding the adverse judgment passed by the supreme tribunal of that land. The events transpiring since 1928 may be most fairly described by quoting from official documents bearing upon the case.

The Bahá'í attitude toward these Houses appears in the following passage taken from the Petition:

"Your petitioners and their fellow believers in all parts of the world are followers of the spiritual teaching of Bahá'u'lláh (1817-1892), Whom they look to and revere as the One Whom Sayyid Ali Muḥammad, the Báb, (1817-1850) had heralded as 'He Whom God would make manifest'; a universal spiritual Teacher soon to appear, Who by the inspired understanding and power of His life and precepts would remove the differences separating the religions of the world today and usher in the era promised by them all of the ultimate spiritual unification of mankind.

"In Bahá'u'lláh your petitioners recognize this universal Teacher. They believe Him to be the supreme Manifestation of God thus far revealed to the world: that in Him converges and finds expression the aspiration and belief of the devout Hindu, Confucianist, Zoroastrian, Buddhist, Jew, Christian and Muḥammadan; the aspiration and belief that, in His good time, God would send to the world His Messenger divinely inspired to reveal to all peoples His truth, to the end that, guided by this new understanding, they might unite in universal fellowship and establish His Kingdom in this world.

"From this brief outline of the supreme spiritual station which Bahá'u'lláh occupies in the faith of your petitioners will be understood the sacred reverence felt by His followers for places associated with His ministry, places to them holy, and of a sacredness, dignity and vital importance in their religious life and worship equal to that of places of like significance in the religious life of the followers of the other great spiritual Leaders of mankind.

"One of the most sacred of these holy places, situated in Baghdad, your petitioners aver has been unlawfully wrested from their possession and they have been deprived of the spiritual solace and inspiration of its use in their worship. This it is alleged has been brought about through the machinations of the leaders of the Shiah sect of Islám fearful of the spreading influence of Bahá'u'lláh and His liberal teachings and acting in pursuance of the deliberate, relentless purpose of Shiah Islám since the inception of this movement in Persia in 1844 to interfere with and prevent the freedom of belief and worship of your petitioners and their fellow believers throughout the world. It is against this alleged violation of their constitutional and treaty guarantees that your petitioners seek your aid and protection."

The Report of the Permanent Mandates Commission to the Council of the League, published in the Minutes of the Fourteenth Session of that body, is next presented:

"The petitioners state at great length the facts which have led them to appeal to the League of Nations. These facts can be summarized as follows:

"The founder of the sect, Bahá'u'lláh, in whom the Bahá'ís recognize the inspired messenger of God, settled at Baghdad in 1852 after being exiled from Persia. He established himself and his family in certain dwelling-houses belonging to one of his disciples. This property—which is the subject of the present litigation—was subsequently acquired by Bahá'u'lláh and on his death passed into the possession of his son 'Abdu'l-Bahá. Bahá'u'lláh resided eleven years in these houses, upon which his long residence conferred in the eyes of his disciples a sacred character.

"In view of the lack of security which prevailed under the former system of government and the constant hostility of the Shiah, Bahá'u'lláh decided never to reveal his ownership of the dwelling-houses in question, which to all appearance remained the property of one of his disciples, and for the same reasons the sect abstained from using these dwellings for the exercise of their religion, thus refraining from draw-

ing attention to the sacred character which they attached to this property.

"Matters remained in this condition until, with the establishment of the British mandate, the liberty of conscience and religion proclaimed in the Covenant of the League of Nations was confirmed in 'Irâq by the Treaty of 1922 with Great Britain and later by the Organic Law of 'Irâq. Taking advantage of a security they had never known before, the Bahá'ís, under the direction of 'Abdu'l-Bahá,* henceforth the leader of their movement, set about putting into repair the dwellings sanctified by the residence of Bahá'u'lláh with a view to the open exercise of their religion.

"Then began the tribulations which they ascribe to the fanaticism of the Shiah. The era of persecution and violence had passed, but the Shiah's resorted to intrigue in order to relegate into the background a sect whose development they feared.

"A first attempt on the part of the Qadhi of the Shiah Courts at Baghdad to obtain possession of the property in question was frustrated by the intervention of the 'Irâq authorities. A fresh application was subsequently made by the same Qadhi to the Peace Court at Baghdad for the eviction of the occupants.

"The decision of the Court was still pending when the Government intervened afresh, moved by the state of public opinion caused by the Shiah's: the government ordered the Bahá'ís to be evicted and the keys of the houses in dispute to be given into the custody of the Governor of Baghdad. After a judgment dismissing the application, the Peace Court made fruitless efforts to reinstate the defendants in possession of the property. Its decision remained a dead-letter, as the government maintained its refusal.

"The case passed from Court to Court and was finally brought before the Court of Appeal at Baghdad, which, by a majority of four (the native members) to one (the British Presiding Justice), decided in favor of the plaintiffs (the Shiah's).

"According to the petitioners, the property which was the subject of litigation was

at once converted into Waqf property, the effect of which was to render redress from the injustice of which they complain even more difficult. The accuracy of this fact was disputed by the accredited representative of the mandatory Power during his last hearing before the Commission.

"Finally, the petition contains extracts from correspondence exchanged between the British Secretary of State and the representative of the petitioners, from which it will be gathered that the mandatory government has taken active steps through its High Commissioner in 'Irâq with a view to inducing the Government of 'Irâq to adopt a compromise which would give satisfaction to the complainants. This intervention remained without success.

"The Bahá'í community maintains that, on account of a series of intrigues inspired by religious fanaticism in which the administrative authorities and finally also the judicial authorities of 'Irâq were associated, it has been seriously disturbed in the exercise of its religion and deprived of property belonging to its religious head, to which the community attaches a sacred character, to the advantage of a rival sect.

"In support of its claims, this community appeals to the principle of the liberty of conscience and religion contained in the Treaty of 1922 between 'Irâq and Great Britain (Article III) and in the Organic Law of 'Irâq (Article XIII), as also to Article 22 (1) of the League Covenant, which states that the well-being and development of the peoples (of the mandated territories) formed a sacred trust of civilization.

"The Commission draws the Council's attention to the considerations and conclusions suggested to it by an examination of the petition of the Bahá'í Spiritual Assembly of Baghdad and of the documents accompanying it.

"It recommends that the Council should ask the British government to make representations to the 'Irâq government with a view to the immediate redress of the denial of justice from which the petitioners have suffered.

"Moreover, the Commission proposes to the Council that the petitioners be answered in the following terms:

* In 1922 the leader of the Bahá'í movement was Shoghi Effendi.—*Editor*.

"The Permanent Mandates Commission, recognizing the justice of the complaint made by the Bahá'í Spiritual Assembly of Baghdad, has recommended to the Council of the League such action as it thinks proper to redress the wrong suffered by the petitioners."

The decision of the Council of the League of Nations, based upon the report of its Mandates Commission, has already been quoted. At this writing, the government of 'Irâq has not yet conformed to the decision of the Council, a fact which is unsatisfactory to the followers of Bahá'u'lláh, and unacceptable to them, even though they fully appreciate the difficulties created by the hostile and implacable Shiah element, representing a majority party in Baghdad. As the matter now stands (July, 1930), Great Britain as Mandatory Power is obligated to carry out the League decision, in which of course the British representative on the Council concurred, all Council action being by unanimous vote. Great Britain has also signed a new treaty with 'Irâq in which the year 1932 is fixed as the date when Great Britain will recommend and endorse the acceptance of 'Irâq by the League of Nations as a member state. It would appear inconsistent for the League to accept 'Irâq as member state if 'Irâq has not, before 1932, fully carried out the Council decision. The Bahá'ís are not concerned with political matters; they desire only the precious privilege of exercising full control over property which in time will become a center of pilgrimage for the believers in all parts of the world. The good offices rendered by many representatives both of Great Britain and 'Irâq are known to and deeply appreciated by the followers of Bahá'u'lláh.

Additional facts are brought out in the following excerpts taken from *Comments of His Majesty's Government on the Petition from the Bahá'í Spiritual Assembly, Baghdad, to the Permanent Mandates Commission*:

"5. Under the Ottoman Empire the Bahá'ís had done as little as possible to advertise their presence, and their ownership of this property. A change of régime, however, gave them confidence, and the heirs of Bahá'u'lláh, through their agents, the occu-

pants, spent considerable sums on improving the property. This drew attention to the existence of property revered by Bahá'ís in the middle of a Shiah quarter, and incensed the Shiahs, who started a campaign to get rid of those whom they regarded as enemies of their religion. The first step in the campaign was an application by certain Shiahs to the Shiah Qadhi, in January, 1921, to appoint agents to look after the property of Muḥammad Hussain Babi, who had, they asserted (as indeed appears to be the case) died without heirs. This order was granted early in February, 1921, and the Bahá'í occupants were evicted by the execution department. On representation by certain Bahá'ís the Minister of Justice instructed the appellate court to look into the case, with the result that on the 3rd of April, 1921, the order of the Qadhi was quashed, on the ground that if Muḥammad Hussain Babi had died without heirs, the property would have escheated to the State, and the Qadhi's order putting in guardians at the request of persons who had no concern with the property was quite illegal. The Bahá'í occupants were consequently restored to possession.

"Note. The decision of the Qadhi was obviously wrong, and that of the appellate court right. The Bahá'í occupants should obviously, at some stage of the proceedings, have applied to be joined as parties.

"6. Having failed in this effort, the Shiahs determined to try again, and Muḥammad Jawad and Bibi, the Shiah claimants, applied to the same Shiah Qadhi for a declaration that one Laila was the heir of Muḥammad Hussain, and that they were her heirs. A number of the witnesses were the same persons who had previously deposed to the fact that Muḥammad Hussain had died without heirs. The declaration was granted on November 23, 1921.

"Note. Everything said in the petition about this stage of the proceedings is fully justified. The decision of the Qadhi was unjust as undoubtedly actuated by religious prejudice.

"7. Armed with this declaration the Shiah claimants applied to the Peace Court early in 1922 for the ejectment of the Bahá'í occupants. This case was never heard on its

merits, as on February 22, 1922, His Majesty King Feisal issued an order to the Governor of Baghdad to turn out the Bahá'ís and take possession of the property in order to prevent a breach of the peace. The Bahá'ís no longer being in possession, the suit to eject them was dismissed on June 17, 1922.

"*Note.* His Majesty's action was illegal. But he feared a riot if the case went against the Shíahs, who, in general, were, at this time, seething with discontent and disloyalty. He therefore deemed his action, though illegal, necessary in the interests of public security. It is impossible to say at this stage whether he exaggerated the danger or not. Danger undoubtedly existed, but it cannot be denied that His Majesty's actions made things more difficult for the Bahá'ís.

"8. The property now being in the hands of the Governor, it became necessary for the parties to take some further step, and the first step was taken by the Shíah claimants, who, on October 2nd, 1922, filed a suit in the court of First Instance, for ownership, against the Bahá'í ex-occupants. For some reason, which need not be entered into here, this suit did not come on for hearing until February 1st, 1924. In the meantime, on the 19th of July, 1923, the Bahá'ís filed a suit for possession against the Governor in the Peace Court, which gave a decision in their favor on December 20th, 1923. The Council of Ministers, however, with the approval of His Majesty, stepped in and instructed the Governor not to give up the keys until the question of *ownership*, as distinct from mere possession, was settled.

"*Note.* Here again the executives were actuated by a desire to avoid a breach of the peace, but their action, to which the High Commissioner took strong exception at the time by means of a written protest to His Majesty the King was highly irregular, and it is doubtful whether the emergency was grave enough to warrant it.

"9. The Shíah case in the Court of First Instance then came up for hearing, and on June 8th, 1924, judgment against the Bahá'í occupants, or rather ex-occupants, was given in default. They entered an opposition in the same court on July 7th, which was admitted. On October 9th, 1924, the

heirs of Bahá'u'lláh applied to be joined as parties, claiming ownership on the strength of an admission by the Bahá'í occupants that they were not the owners, but merely agents of the heirs. This application was admitted, and on April 5th, 1925, the Court gave judgment dismissing the case against the Bahá'ís, but making no mention of the claims of the heirs. Even, therefore, had this judgment stood, the ownership of the heirs would not have been established. The judgment was, however, upset on appeal, by a majority of four (one Jew, one Christian, and two Sunnis) to one (the British president). Copies of the majority and the dissenting judgment are enclosed with the petition, and it is unnecessary to discuss them in detail here, but two points in the majority judgment, with both of which the president of the Court disagreed, need special notice. One is the contention that possession by an agent for the full period necessary to establish a prescriptive right does not establish that right *on behalf of the principal*. The second is that the Bahá'í occupants, not having established, or indeed claimed, their ownership, had no right to challenge the (false) certificate of heirship issued by the Shíah Qadhí in November, 1921, vide paragraph 6 above, but that, if there were no real heirs, this could only be challenged by the State, and that, in the absence of any party with a right to challenge this certificate, it was not the duty of the court to enquire into the merits thereof.

"*Note.* These two contentions may be challenged, as they are in fact challenged in the dissentient judgment of the President of the Court, but they cannot, nor can the judgment based upon them, be described as unsustainable or contrary to law. A strong suspicion must, however, remain that the majority judgment was not uninfluenced by political consideration.

"*General Note.* Since the case was concluded on these lines efforts have been made to induce the 'Irâq government to rectify the injustice which has been done. That there has been injustice the British government is compelled to recognize, in that property which has been for years in the possession of the Bahá'ís, without its ownership

being legally established, has passed into the ownership of persons who have no conceivable claim to it whatever. Neither His Majesty the King of 'Irâq nor the 'Irâq government have seriously attempted to deny this; they have in fact agreed in principle to try and rectify the injustice. But on every occasion on which they have definitely been asked to take action they have found it impossible to do so, through fear of Shiah opposition. And it cannot be denied that in the present state of Shiah feeling against a predominantly Sunni Government their attitude is intelligible. Interference at an earlier stage to prevent injustice would have been far less difficult than would be interference at the present stage to remedy it. Unfortunately such interference as there was, though its sole object was to avoid disturbance, did more to promote than to prevent the injustice that has taken place. While, however, it is realized, that there has been an injustice, it must not be taken for granted that, had the cases been heard throughout by impartial tribunals, and with no interference from the executive, the heirs of Bahá'u'lláh would have obtained the property. It might have been held that the only persons who could claim ownership were the Bahá'í occupants, who did not claim it, and that, no one else being able to establish a claim, the property had escheated to the State. If such had been the decision, the State could at all events have kept the building from falling into the hands of the fanatical opponents of the Bahá'ís and might have turned it into a useful public institution of some kind, which, it is understood, would have satisfied Bahá'í sentiment. As matters stand, the Shiahs have now constituted the building a Shiah Waqf or Pious Foundation, which at once makes an attempt by the executive to expropriate it very difficult and also greatly aggravates the situation in Bahá'í eyes. In short it cannot be disguised that the whole affair has from the beginning been mishandled by the 'Irâq authorities and has now drifted into a position in which it is almost impossible to discover an immediate remedy."

Letters written by Shoghi Effendi to Western Bahá'ís on January 1 and March

20, 1929, bearing on the case, are quoted elsewhere in this volume.

Bahá'ís and Modern Movements

A Cause so broadly based as the Faith of Bahá'u'lláh must, during a certain period, absorb the thought and energy of its adherents and apparently interrupt their normal social relations. The Bahá'í movement is indeed a world in itself, a new world to be explored and learned, a world that gives inexhaustibly and demands both mind and heart. It has been likened to an egg, incubating new life while protecting it from the old. The Bahá'í Cause is a human community being shaped according to a new pattern and trained to produce a new human value. Spread as it is throughout the continents and islands of the world, in hundreds of local groups, the Religion of Bahá'u'lláh was formed on so vast a scale that its period of immaturity—the period required for co-ordination of mind, senses and limbs—has necessarily been prolonged. Unlike those movements which cohere around a single doctrine or interest, the Cause has with deliberation deceptive to all save the discerning taken its own time to grow up, as a community, to the point where its collective influence can be exerted in degree commensurate with its essential aims. July 9, 1930, the date of this writing, is the eightieth anniversary of the martyrdom of the Báb, and the Bahá'í community is still negligible and obscure in nearly all parts of the world. Its literature, radiant with the light of divine faith, set forth before the human soul like an ocean of truth, still unsuccessfully contends for interest with writings by which the blind would lead the blind. But time, for this Cause, is like a cup that one day will overflow when other cups are drained. As the illusion of power withdraws from movements founded on self-interest, the real strength and integrity of the movement created by Bahá'u'lláh will stand revealed.

Meanwhile, for the reason already stated, the Bahá'í community has yet to feel itself a matured social body moved by the full power of its principles to demonstrate that a new order has come to the world.

The individual believer is yet constrained to evolve from his former social personality into the Bahá'í body. Much effective co-operation is being given by believers to liberal movements in many countries—movements dedicated to peace, to racial amity, to religious unity, to spiritual education; but the account of this aspect of Bahá'í activity during the past two years in reality touches only a minor phase of the Cause. The Cause itself has not participated, since from the point of view of social organism, the Cause is a growing child. Every Bahá'í who at this stage of its development attempts to promote one of the principles of Bahá'u'lláh as member or supporter of any liberal movement inevitably finds it necessary to choose between promoting a universal principle torn, like the limb of a tree, from the source of its vital energy, and upholding that same principle on the foundation laid by Bahá'u'lláh. Thus the sincere believer realizing the menace of war, for example, and deeply concerned with the triumph of the new spirit of universal peace, attempting public activity along conventional lines, sooner or later undergoes the experience that "peace" has become a separate and distinct concept, acceptable to millions who would reject other ideals 'Abdu'l-Bahá taught were essential to it. The result is that ardent and public-spirited Bahá'ís learn that they must serve general movements as those who only stand and wait; or by their enthusiasm are carried out of touch with the main current of the Bahá'í Cause. The balance between the Cause and the world remains so delicate in the realm of insight and loyalty that few are those who, like 'Abu'l-Faḍl can be equally at home in both. The public relations of Bahá'ís will arise as the Cause becomes in itself a public event.

There are signs that indicate an era in the near future when the Bahá'í movement, having attained maturity, will sustain the individual believer undertaking public work with the power of a community consciousness; when the inner adjustments are made and the operations of the new organism are become so instinctive that its spiritual resources can focus upon any point. So far, however, it must be admitted that

Bahá'ís in modern movements have gained invaluable experience rather than given vital aid.

The following examples of Bahá'í participation in movements of the day are typical of the many concrete cases that would require treatment in a summary pretending to deal with the subject in detail.

From India we have reports analyzing the religious situation of the country and indicating how Bahá'ís have co-operated with a number of progressive organizations, particularly the Brahmo Samaj, Arya Samaj and the Theosophical Society. These three movements, each in its own way, are centers of liberal thought and helpful social action, maintaining a platform for discussion of problems and furthering a program of reform. Scholarly believers like Professor Pritam Singh of Lahore have presented the Bahá'í teachings at meetings of these societies and endeavored to promote their common aims.

The World Conference for International Peace through Religion, formerly known as Universal Religious Peace Conference, has deeply impressed the Bahá'ís of Europe and America who see in it a determined effort to set up a social ideal capable of including representatives of all religions in one useful plan. Several Bahá'ís, notably Mr. Mountfort Mills, have served actively on committees of the Conference and the outcome of this noble and far-reaching program is awaited hopefully by all followers of Bahá'u'lláh.

The history of Bahá'í students at the American University of Beirut forms so interesting a part of the record of current activity that the statement prepared by Z. N. Zeine for the Spiritual Assembly of Beirut bears quoting at some length:

"Between 1900 and 1910 we do not find more than six Bahá'í students in the Syrian Protestant College, studying in the schools of Arts and Sciences and Medicine. During the early and middle part of that period, the despotic rule of the Sultan 'Abdu'l Hamid was at its height. The Bahá'ís in the Ottoman Empire were in great trouble and anxiety. Corrupt Commissions of Investigations were sent by the Turkish Government to 'Akká, prepared charges against

'Abdu'l-Bahá and recommended His exile or execution. Add to these distressing conditions, the dogmatic attitude of the College at that time, and you will have a picture of the conditions surrounding the first Bahá'í students there. And yet they had the courage to hold Bahá'í meetings on Sunday afternoons.

"Of course, towards the end of the period, revolution broke out in Turkey, the young Turks came into power, 'Abdu'l-Bahá was released from prison and 'Abdu'l-Hamid became himself a prisoner. Thus the pressure on the Bahá'ís was greatly decreased.

"The following nine years may well be called the golden period of the Bahá'í students in the S.P.C. Their number increased very rapidly, until in 1913-1914 it reached thirty. Persian, Palestinian, Turkish and Egyptian Bahá'ís they were, all of them living in utmost friendship and love with each other. Add to that the presence of Shoghi Effendi and Ruhi Effendi among the students during that period and then try to imagine how great was their happiness.

"Then came the terrible catastrophe of 1914 where the 'lies and frivolity, the passion and fear' of a small group of people changed the world into a scene of carnage and barbarism. During those four years of degeneracy, in spite of the fact that the number of the Bahá'í students decreased one-third, in spite of the economic difficulties that they had to face, away from home and cut off from all communication with their loved ones, they lived together in the same brotherly love and unity, the same happiness on their faces and in their hearts.

"Before closing the account of this second period a word must be said about their summer vacations. In the early part of it, when the Master was traveling in Europe and America, the Bahá'í students spent their summers in Lebanon, but after His return, they were asked to come to Haifa. With what joy did they dismount the donkeys that had brought them from Beirut, for in those days the modern conveniences of traveling were not known. Today in four hours' time a motor car takes you from Beirut to Haifa, but it took two days for the Bahá'í students of twenty years ago to make the same trip. Those days spent with

the Master were indeed glorious days. To hear Him every morning and afternoon, and to walk with Him on Mount Carmel, to pray with Him in the Holy Shrines, such was the privilege of the Bahá'í students of that time, a privilege that very few then had and no one will ever again have. Those three months of summer vacation were a period of spiritual education received from the lips of the great Educator Himself. That is why all their material difficulties were forgotten, especially in the days of the War, all their worries and anxieties melted away; they were in the presence of the Master, what else mattered?

"We may consider the period between 1919-1930 as the third in the history of the Bahá'í students in the A. U. B. It has ushered in many changes in their organization and meetings. From 1925 and on, their meetings became more formal. In 1927, the number of the Bahá'í students reached 32. Their first yearly program was printed in that year.

"In the early part of this period, the Sunday meetings were held on the campus of the University, but later two meetings were held, one for the students only and the other for both students and the resident believers in Beirut. The latter was held in the house of one of the Bahá'ís down town every Sunday afternoon.

"The Society of the Bahá'í Students is now under the supervision of the Spiritual Assembly of Beirut. The latter has appointed several sub-committees that work in conjunction with the Bahá'í Students Committee. The Translation Committee is at present engaged in translating 'Bahá'u'lláh and the New Era,' by J. E. Esslemont, into Persian, and the Hazirat'ul Kods Committee is trying to purchase a property for the permanent meeting place of the Bahá'í Students Society and the Spiritual Assembly.

"During the last three years a number of Bahá'í friends, coming from or on their way to the Holy Land, have been kind enough to visit the Bahá'í students in Beirut. Such visits are greatly appreciated. It is hoped that more of them will take place in the future.

"It should be mentioned in passing that the Faculty of the American University of

Beirut now recognizes the Bahá'í students as an independent group and officially grants them holidays for the feasts of Nawrúz and Ridván."

Educational activity of a more direct Bahá'í character appears in the annual programs maintained at Geyserville, California, and Green Acre, Eliot, Maine. The programs for 1929 are reproduced below. At both centers, foundations for a highly developed community life are being carefully laid.

Green Acre Summer School

GENERAL THEME FOR THE SUMMER OF 1929

I. How to unite the new knowledge in physics, sociology, psychology, education, international relations and the history of religions with the universal Bahá'í teachings.

II. How to present this new synthesis to the present day world.

III. How to attain the radiant life.

Children's Summer School—9:00 A. M. meeting daily, except Saturday and Sunday.

THE SCIENCE OF SPIRITUAL TEACHING

How to teach the Bahá'í Cause—preparation, speaking, answering questions.

This course was conducted from July 9th to August 29th, on Tuesday and Thursday, by Mr. Louis Gregory. Special addresses were given at this time by Mr. Gregory upon: "New Visions of Heaven," "The Prophet and Religion of Islám," "The Divine Covenant and Testament," "Bahá'í Administration," "The Banner of Youth," "The Significance of Conversation," "The Manifest and Hidden," "The Ladder of Ascent," "Can Human Nature be Changed?" "The Awakening of the Soul," "Reason and Religion," "Four Journeys."

From August 5th to August 23d, on Monday, Wednesday and Friday, Mr. Albert Vail conducted the course. He and the other speakers, at the end of each morning session, gave talks upon the philosophy of universal religion, the new interpretation of the bibles of the world and their prophecies, the vital question—how to attain the radiant life.

SIX COURSES IN UNIVERSAL PRINCIPLES

July 22-26. Proofs of Reality. Philosophy and Religion. Mr. Gregory and Mr. Philip Marangella.

July 29-Aug. 2. Scientific and Spiritual Proofs of Human Unity. Mr. Gregory.

Aug. 5-9. The Coming Union of Science and Religion. Prof. Shook, Mr. Vail.

Aug. 12-16. Recent Studies in the History of Religions. One of the Great Sciences of the Future. Mr. Vail.

Aug. 19-23. Discoveries in Progressive Education. Prof. Stanwood Cobb.

Aug. 26-30. Bahá'í Economics and the Science of Universal Peace. Mr. Alfred E. Lunt, Mr. Marangella, Mrs. Keith Ransom-Kehler.

Bahá'í Summer School for 1929 Geyserville, California

The Third Annual Session of the Bahá'í Summer School was held at Geyserville, California, from August 4 to August 15, inclusive, opening with the Annual Unity Feast, Sunday, August 4, at noon. The scope of the school has been greatly enlarged to include courses that will complement the study of the fundamental and universal principles of the Bahá'í Cause, thereby making the two weeks interesting and profitable in appeal to both Bahá'ís and their friends.

There were held three classes of study each morning.

1. Professor E. A. Rogers, head of the Montezuma School, conducted a course on Popular Science and its relationship to the Spiritual Truth.

2. Professor W. J. Meredith of the Montezuma School conducted a course in Sociological history covering (a) Social Evolution; (b) Education as an Element in Human Evolution; (c) Philosophy as the Interpretation of Diversified Human Thought.

3. Competent Bahá'í Teachers presented a course of study on the principles of the Bahá'í Cause with their application and adoption in the world today.

4. There was held an informal study class in Esperanto.

The Science of Religion:

- a. From God to Man Aug. 5
Mr. Leroy C. Ioas.
b. From Man to God Aug. 6
Mr. Leroy C. Ioas.

Comparative Religion:

- a. The Underlying Point of Unity Aug. 7
Mrs. Helen Bishop.
b. The Influences on Society Aug. 8
Mrs. Helen Bishop.
c. The Continuity of Manifestations Aug. 9
Mrs. Louise R. Waite.
d. The Return of the Manifestations
"The Promised One" Aug. 10
Mr. Williard P. Hatch.
The Spiritualization of Psychology Aug. 12.
Mrs. Ella G. Cooper.
The Urge Toward Immortality Aug. 13
Mr. Geo. O. Latimer.
Bahá'í Economics Aug. 14
Mr. Geo. O. Latimer.
The Oneness of Humanity Aug. 15
Mrs. Louise Caswell.
Bahá'í Administration Aug. 16
Mrs. Amelia F. Collins.
The World Order of Bahá'u'lláh Aug. 17

The Esperanto Society incorporates a fundamental Bahá'í ideal. On many occasions 'Abdu'l-Bahá made it clear that the adoption of a universal secondary language will be a vital factor in international peace. With this injunction in mind, and faced also by the need to solve the problem of communication in the Cause itself, Bahá'ís have assisted very materially in the promotion of Esperanto. The important part played by Miss Martha Root is described elsewhere. For some years an international Bahá'í magazine, "La Nuova Tago," has been published in Germany, and classes in Esperanto are conducted under Bahá'í auspices in many parts of the world.

The annual reports of the Committee on Inter-racial Amity appointed by the American National Spiritual Assembly disclose a method of Bahá'í co-operation with modern movements emanating from within the Cause itself. Since 'Abdu'l-Bahá in 1921,

the last year of His life on earth, warned the American believers through Mrs. Agnes S. Parsons of Washington, D. C., that the race problem could become the cause of the downfall of the nation, inter-racial amity has been accepted as a vital responsibility by the American Bahá'ís. A series of public meetings has been held at regular intervals in the larger cities for the past ten years, and in 1928 a compilation of Bahá'í teachings on this subject was edited by Mr. Louis G. Gregory and Mrs. Mariam Haney. During 1929-1930, the Committee arranged programs in the following cities: Milwaukee, Green Acre, Portsmouth, N. H., Philadelphia, Boston, Portland, Ore., Oakland, Los Angeles and San Francisco, Calif., Akron, Montreal, Binghamton, and Wilmette, Illinois.

The Bahá'í group in Hawaii has most effectively shown interest in the Pan-Pacific and Peace activities centered at Honolulu. Letters received from Miss Julia Goldman indicate how favorable are the conditions for co-operation in that unique racial environment:

"Since the Hawaiian Islands are becoming an increasingly important center of unity of the many racial elements of the Pacific, every effort toward international good-will and racial amity becomes significant. The Hawaiian Islands may well be called the 'Paradise of the Pacific,' for nature has very generously endowed them with an environment of rare beauty; and Honolulu is already referred to as the 'Geneva of the Pacific.' Through the efforts of the Pan-Pacific Union, several important conferences of international scope and interest have been held here. Conspicuous among these are the educational, scientific, commercial, research, conservation and press conferences; thus bringing the peoples of the Pacific countries into closer and more sympathetic relationships and resulting in establishing permanent organizations of good-will in most of these countries.

"In addition to the regular meetings many opportunities present themselves, in meetings with individuals and small groups of interested inquirers. In this way it has been possible to bring the liberating message of Bahá'u'lláh to many souls of capacity.

"An exceptional opportunity for service came last August, during the Pan-Pacific Women's Conference which was held in Honolulu. This was the first gathering of the women of the Pacific countries. Representative women of these lands, who are contributing largely to the development of a better social, ethical, political and educational order, came together for the first time, for the purpose of exploring the field of common interests and common problems for the common good. It meant devoted service and earnest work on the part of women of all races in Hawaii, covering a period of four years in preparation. Miss Jane Addams of Hull House, Chicago, President of the International League for Peace and Freedom, was the permanent chairman of all the meetings, always presenting ideals of mutual service, and sounding and sustaining a high spiritual note. Surely all the delegates from Australia, New Zealand, Samoa, Korea, Fiji, the Philippine Islands, China, Japan, Canada and the United States, returned to their home-lands with renewed inspiration to do their part in bringing about international friendship and universal peace. As delegates to this Conference, Mrs. Baldwin and I were privileged to sit at the round-table discussions as well as to attend the larger public meetings. Here again, opportunities came for the expression of the principles of the Cause and its dynamic spirit. The most fruitful results, however, came from the many personal contacts with some of the outstanding women of the Conference. In a talk with Miss Jane Addams, she recalled vividly and happily, the inspiring address of the Master in 1912, when he visited Hull House.

"Since our return to Honolulu, we have also co-operated with the Honolulu branch of the Women's International League for Peace. As chairman of the Committee on Education, it has been my privilege to suggest to the study group the reading of special articles, giving the Bahá'í teaching on war and peace. It was thrilling to hear our local president of the League for Peace read 'Abdu'l-Bahá's words at one of the regular meetings of the League.

"Through the loving co-operation of the Bahá'í friends here, we have begun a series

of special meetings, inviting outside speakers of capacity. Our first speaker was Prof. Lee, professor of Chinese history and culture at the University of Hawaii, who spoke eloquently on 'Confucius and the Confucian Prophecy for This Day'—the 'Day of Harmony' in the words of the Prophet. We had a large and enthusiastic meeting. Our second speaker was Dr. Percival Cole of Australia, who holds the chair of international relations at the University of Hawaii, under the Carnegie Endowment for Peace. His subject was 'Education and International Peace'—forcefully and convincingly presented.

"Our third speaker is to be Prof. Harada of Japan and now of the University of Hawaii, on 'Japan's Spiritual Heritage.' This address will be given early in May (1929)."

The Universal House of Justice

PRELIMINARY STEPS

Even to Bahá'ís themselves, the religion of Bahá'u'lláh at first appeared to be the modern counterpart of Christianity or Islám—depending upon the believer's race—the renewal and return of Revelation, its supreme value being the presence upon earth of the human manifestation of God. Only gradually have students become aware that this Faith is not merely religion renewed but religion fulfilled: the principle of love embodied in a definite world order.

As mentioned elsewhere in this volume, the period since the ascension of 'Abdu'l-Bahá in 1921 has been chiefly characterized by the institution of Local and National Spiritual Assemblies, with a consequent evolution of the believers in the direction of a unified international community under the Guardianship of Shoghi Effendi. The next term in this evolution, which incidentally marks the first real balance between the objective and subjective religious principles, will be the election of the Universal House of Justice, or International Spiritual Assembly, by members of the National Spiritual Assemblies as the elective bodies named in the *Will and Testament* of 'Abdu'l-Bahá.

Before that supremely important Bahá'í

event can take place, certain requisite conditions must come into existence, more especially the liberation of believers (both men and women) throughout Persia for the formation of a National Spiritual Assembly representative of all the Bahá'ís of that land. Though circumstances are rapidly altering in Persia, only preliminary steps have as yet been taken for the election of a worldwide House of Justice. The disruption of Spiritual Assemblies in countries belonging to the Soviet Union by the exile and imprisonment of their most influential members and the expropriation of the *Mashriqu'l-Adhikár* in *Ishqábád*, raises another though not perhaps insuperable obstacle of a temporary nature. The most favorable condition for the election of a thoroughly representative Universal House of Justice would be the active functioning of National Spiritual Assemblies in a sufficient number of countries to involve Bahá'ís of every religious and racial affiliation, supplying the broad basis for that superstructure crowning, with the Guardianship, the social reality of religion in the new age.

As the attention of Bahá'ís turns more and more to the contemplation of this divinely inspired institution, the difference between the Cause of Bahá'u'lláh and the historic religions becomes clearly apparent. In the religion of Bahá'u'lláh we have a divine-human Revealer, as in other religions of prophetic type, whose authentic utterances constitute a body of spiritual law; but unlike previous dispensations, the Bahá'í teachings create a social structure capable of bringing the spiritual laws into practical effect. There is thus no such inherent division and antagonism between mysticism and organization as hitherto has always prevented the fruitage of the will of God in man. Replacing individual "conscience" (that last refuge of egoism and first impetus to insanity) by the collective consciousness of the Spiritual Assembly, the Bahá'í Faith supplements personal belief by the habit of loyal co-operation and the instinct of consultation. Social beings are

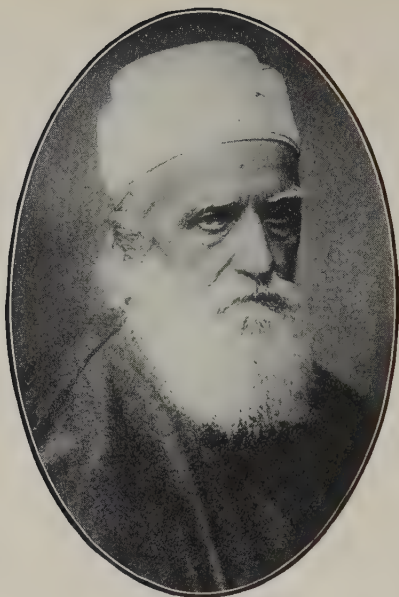
produced, instead of limited egos, but by the attainment, not the repudiation, of true inner experience. Spiritual experience today, thanks to Bahá'u'lláh, is no mere subjective affirmation of "higher self" or self-created concept of God, but consists in knowledge of and obedience to the body of Bahá'í teachings. The mystical and the practical are become one, to the confusion of those who prefer either attitude alone, without the balance. Since states of development differ, and understandings are diverse, the institution of the Spiritual Assembly reconciles every set of opposites and makes possible a degree of sanity and effective co-operation such as never existed before.

The Universal House of Justice, created by the believers through election, yet removed from any partisan influence by reason of the fact that its members are chosen by electors who are elected by electors themselves elected by each local Bahá'í community, deals with those Bahá'í matters not defined in the text of the Book. It is at once a supreme court, a highest legislature, and with the Guardian, the highest executive of the Cause. It correlates for Bahá'ís in their own religious affairs the functions elsewhere divided among priests, judges, teachers, law makers and social workers.

The existence of this body in the near future will demonstrate to the world most conclusively how Bahá'u'lláh has revealed a truth for the healing of the nations.

The chapter on Persia in this record describes the many steps being taken preparatory to the election of a National Spiritual Assembly. Recent action among the Bahá'ís of *Íráq* and of *India* to adopt a constitution and by-laws after the model created by the American believers; the effort of the Bahá'ís of *Egypt* to secure the right to administer their own religious affairs apart from the laws of *Islám*; and the holding of an informal International Bahá'í Conference in *Paris* during July, 1929, are other steps leading, it is ardently hoped, to the same great goal of Bahá'í endeavor in the near future.

PART TWO



'Abdu'l-Bahá.



"The Greatest Holy Leaf."



"The Most Pure Branch."

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

FOREWORD

MANY people are still uninformed of the fact that what is said by its believers to be the Bible of Humanity—a Sacred Scripture revealed to the people of all religions and races—has found utterance in this modern age. As members of the Bahá'í Faith declare, the words of Bahá'u'lláh and 'Abdu'l-Bahá, taken down by faithful followers during the long period of imprisonment and exile from 1863 to 1921, constitute a Holy Book accepted by a large body of believers throughout the world. In these words they find an explanation of the prophecies contained in former Bibles, proofs of the spiritual unity of all religions, mys-

tical teachings revealing the divine element in the universe and human life, reconciliation between scientific and religious truth, and powerful impulses toward world brotherhood and peace. The Bahá'í Sacred Books, according to believers, are also unique in that they include a principle for unifying members of the Faith in all lands in one democratic body of service wholly unlike the ecclesiastical organizations which have succeeded the age of the prophet in previous religions.

A few excerpts from the writings of the Báb, of Bahá'u'lláh and of 'Abdu'l-Bahá are quoted here.—Horace Holley.

QUOTATIONS

We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. . . . Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.—*Bahá'u'lláh*.

The root of all knowledge is knowledge of God, Glory be to Him! and this knowledge is impossible save through His Manifestation.—*Bahá'u'lláh*.

O Son of Man! Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

O Son of Spirit! Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

O Son of the Supreme! To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

O Son of Being! Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.

O Son of the Supreme! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

O Son of Spirit! With the joyful tidings of light I hail thee; rejoice! To the court of holiness I summon thee; abide therein

that thou mayest live in peace for evermore.

O Son of Spirit! The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

O Son of Man! Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou shouldst find no rest save in submission to Our command and humbleness before Our Face.

O Son of Man! Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

O Son of Man! Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognise thy wealth in thy sanctity therefrom. By My life! this is My knowledge, and that is thy fancy; how can My way accord with thine?

O Son of Man! The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

O Son of Being! Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

O Son of Spirit! The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! how strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

O Son of Dust! Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My

beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

O Bond Slave of the World! Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

O Son of Earth! Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

O Befriended Stranger! The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thy ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

Alas! Alas! O Lovers of Worldly Desire! Even as the swiftness of lightning ye have passed by the beloved one, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

O Son of My Handmaid! Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words: "God is the all-possessing" shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's



Views of the public square of Tabriz: The scene of the Báb's martyrdom. The mark "x" on the upper photograph indicates the spot where He was suspended and shot.

heart, and abide secure on the throne of wealth.

O *Children of Vainglory!* For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

O *Son of Justice!* In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntahá, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily we bear witness to that which they have done and now are doing.

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of renunciation will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

Amongst the proofs demonstrating the truth of this Revelation is this, that in every age and Dispensation, whenever the Invisible Essence was revealed in the Person of His Manifestation, certain souls, obscure and free from all worldly entanglements, would seek illumination from the Sun of Prophethood and Moon of Divine Guidance, and would attain unto the Divine Presence. For this reason, the divines of the age and those possessed of wealth, would scorn and scoff at these people. Even as He hath revealed concerning them that erred: "Then said the chiefs of His people who believed not, 'We see in thee but a man like ourselves; and we see not who have followed thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars.'" They cavilled at those holy Manifestations, and protested saying: "None hath followed you except the abject amongst us, they who are worthy of no attention." Their aim was to show that no one amongst the learned, the wealthy, and the renowned believed in them. By this and similar proofs they sought to demonstrate the falsity of Him that speaketh naught but the truth.

In this most conspicuous Dispensation, however, this most mighty Sovereignty, a number of illumined divines, of men of consummate learning, of doctors of mature wisdom, have attained unto His Court, drunk the Cup of His Divine Presence, and been invested with the honor of His most excellent favor. They have renounced, for the sake of the Beloved, the world and all that is therein.

All these were guided by the light of that Sun of Divine Revelation, all confessed and acknowledged His truth. Such was their faith, that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made the target for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not wound their necks. Their deeds, alone, testify to the

truth of their words. Doth not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marveled at the manner of their sacrifice, suffice the people of this day? Is it not sufficient witness against the faithlessness of those who for a trifle betrayed their faith, who bartered away immortality for that which perisheth, who gave up the Kawthar of the Divine Presence for salty springs, and whose one aim in life is to usurp the property of others? Even as thou dost witness how all of them have busied themselves with the vanities of the world, and have strayed far from Him Who is the Lord, the Most High.

Be fair: Is the testimony acceptable and worthy of attention of those whose deeds agree with their words, whose outward behavior conforms with their inner life? The mind is bewildered at their deeds, and the soul marveleth at their fortitude and bodily endurance. Or is the testimony of these faithless souls acceptable and worthy of attention, these souls who breathe not but the breath of selfish desire, and who lie prisoned in the cage of their idle fancies? Like the bat of darkness, they lift not their head from their couch except to pursue the transient things of the world, and find no rest by night unless they labor to advance the aims of their sordid life. Immersed in their selfish schemes, they are oblivious of the Divine Decree. In the day-time they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires. By what law or standard could men be justified in cleaving to the denials of such small-minded souls, and in ignoring the faith of them that have renounced, for the sake of the good pleasure of God, their life, and substance, their fame and renown, their reputation and honor?

With what love, what devotion, what exaltation and holy rapture, they sacrificed their lives in the path of the All-Glorious! To the truth of this all witness. And yet, how can they belittle this Revelation? Hath any age witnessed such momentous happenings? If these Companions be not the true strivers after God, who else could be called by this name? Have these Companions been

seekers after power or glory? Have they ever yearned for riches? Have they cherished any desire except the good pleasure of God? If these Companions, with all their marvelous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? By the righteousness of God! Their very deeds are a sufficient testimony, and an irrefutable proof unto all the peoples of the earth, were men to ponder in their hearts the mysteries of Divine Revelation. "And they who act unjustly shall soon know what a lot awaiteth them!"

Consider these martyrs of unquestioned sincerity, to whose truthfulness testifieth the explicit text of the Book, and all of whom, as thou hast witnessed, have sacrificed their life, their substance, their wives, their children, their all, and ascended unto the loftiest chambers of Paradise. Is it fair to reject the testimony of these detached and exalted beings to the truth of this pre-eminent and glorious Revelation, and to regard as acceptable the denunciations which have been uttered against this resplendent Light by this faithless people, who for gold have forsaken their faith, and who for the sake of leadership have repudiated Him Who is the First Leader of all mankind? This, although their character is now revealed unto all people who have recognized them as those who will in no wise relinquish one jot or one tittle of their temporal authority for the sake of God's holy Faith, how much less their life, their substance, and the like.—*Babá'u'lláh.*

O thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!—*The Báb.*

Methinks I heard a Voice calling in my inmost being: "Do thou sacrifice the thing thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake." And were I not regardful of this inevitable mystery, by Him in Whose hand is my soul even if all the kings of the earth were leagued together they would be powerless to take from me a single letter, how much less could

those servants who are worthy of no attention, and who verily are of the outcast! That all may know the degree of my patience, my resignation and self-sacrifice in the path of God.—*The Báb*.

The Holy Manifestations who have been the sources or founders of the various religious systems were united and agreed in purpose and teaching. His Holiness Abraham, Moses, Zoroaster, Buddha, Jesus, Muhammad, the Báb and Bahá'u'lláh, are one in spirit and reality. Moreover each Prophet fulfilled the promise of the one who came before Him and likewise each announced the one who would follow. Consider how His Holiness Abraham foretold the coming of Moses and Moses embodied the Abrahamic statement. His Holiness Moses prophesied the Messianic cycle and His Holiness Christ fulfilled the law of Moses. It is evident, therefore, that the Holy Manifestations who founded the religious systems are united and agreed; there is no differentiation possible in their mission and teachings; all are reflectors of reality and all are promulgators of the religion of God. The divine religion is reality and reality is not multiple; it is one. Therefore the foundations of the religious systems are one because all proceed from the indivisible reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted.—*'Abdu'l-Bahá*.

Each divine revelation is divided into two parts. The first part is essential and belongs to the eternal world. It is the exposition of divine truth and essential principles. It is the expression of the love of God. This is one in all the religions, unchangeable and immutable. The second part is not eternal; it deals with practical life, transactions and business, and changes according to the evolution of man and the requirements of the time of each prophet.—*'Abdu'l-Bahá*.

Now in this world of being, the Hand of Divine Power hath firmly laid the foundations of this all-highest Bounty and this wondrous Gift. Gradually whatsoever is

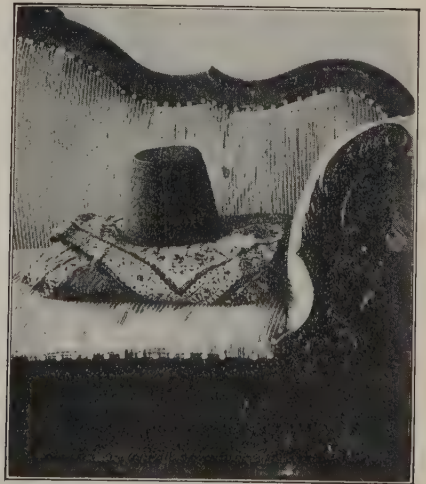
latent in the innermost of this Holy Cycle shall appear and be manifest, for now is but the beginning of its growth and the dayspring of the revelation of its Signs. Ere the close of this Century and of this Age, it shall be made clear and manifest how wondrous was that Springtide and how heavenly was that Gift!—*'Abdu'l-Bahá*.

The Universal Educator must be at the same time not only a material, but also a human and spiritual educator; and he must possess a supernatural power so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate, for if he be imperfect, how can he give a perfect education? If he be ignorant, how can he make others wise? If he be unjust, how can he make others just? If he be earthly, how can he make others heavenly? . . .

Christ in His blessed day in reality only educated eleven men: the greatest of them was Peter, who, nevertheless, when he was tested, thrice denied Christ. In spite of this, the Cause of Christ subsequently permeated the world. At the present day Bahá'u'lláh has educated thousands of souls who, while under the menace of the sword, raised to the highest heaven the cry of "Ya Bahá'ul-'Abhá." . . .

Now consider the influence of the sun upon the earthly beings: what signs and results became evident and clear from its nearness and remoteness, from its rising or its setting. At one time it is autumn, at another time spring; or again it is summer or winter. When the sun passes the line of the Equator, the life-giving spring will become manifest in splendor, and when it is in the summer solstice the fruits will attain to the acme of perfection, grains and plants will yield their produce, and earthly beings will attain their most complete development and growth.

In like manner when the Holy Manifestation of God, who is the sun of the world of His creation, shines upon the worlds of spirits, of thoughts, and of hearts, then the spiritual spring and new life appear, the power of the wonderful springtime becomes visible, and marvelous benefits are apparent. As you have observed, at the time of the appearance of each Manifestation of



Glimpses of Bahá'u'lláh's room in the mansion of Bahjí: the scene of His passing and His interview with the late Professor E. Granville Browne of Cambridge University.

God, extraordinary progress has occurred in the world of minds, thoughts, and spirits. For example, in this divine age see what development has been attained in the world of minds and thoughts, and it is now only the beginning of its dawn. Before long you will see that new bounties and divine teachings will illuminate this dark world, and will transform these sad regions into the paradise of Eden. . . .

Muĥammad appeared in the desert of Hijaz in the Arabian Peninsula, which was a desolate, sterile wilderness, sandy and uninhabited. Some parts, like Mecca and Medina, are extremely hot; the people are nomads with the manners and customs of the dwellers in the desert, and are entirely destitute of education and science. Muĥammad himself was illiterate, and the Qu'rán was originally written upon the bladebones of sheep, or on palm leaves. These details indicate the condition of the people to whom Muĥammad was sent. The first question He put to them was: "Why do you not accept the Pentateuch and the Gospel, and why do you not believe in Christ and Moses?" This saying presented difficulties to them, and they argued: "Our forefathers did not believe in the Pentateuch and the Gospel: tell us, why was this?" He answered, "They were misled; you ought to reject those who do not believe in the Pentateuch and the Gospel, even though they are your fathers and your ancestors."

In such a country, and amidst such barbarous tribes, an illiterate man produced a book in which, in a perfect and eloquent style, he explained the divine attributes and perfections, the prophethood of the Messengers of God, the divine laws, and some scientific facts.

Thus, you know that before the observations of modern times, that is to say, during the first centuries and down to the fifteenth century of the Christian era, all the mathematicians of the world agreed that the earth was the center of the universe, and that the sun moved. The famous astronomer,* who was the protagonist of the new theory, discovered the movement of the earth and the immobility of the sun.

Until his time all the astronomers and philosophers of the world followed the Ptolemaic system, and whoever said anything against it was considered ignorant. Though Pythagoras, and Plato during the latter part of his life, adopted the theory that the annual movement of the sun around the zodiac does not proceed from the sun, but rather from the movement of the earth around the sun, this theory had been entirely forgotten, and the Ptolemaic system was accepted by all mathematicians. But there are some verses revealed in the Qu'rán contrary to the theory of the Ptolemaic system. One of them is: "The sun moves in a fixed place,† which shows the fixity of the sun, and its movement around an axis." Again, in another verse, "And each star moves in its own heaven."‡ Thus is explained the movement of the sun, of the moon, of the earth, and of other bodies. When the Qu'rán appeared all the mathematicians ridiculed these statements, and attributed the theory to ignorance. Even the doctors of Islám, when they saw that these verses were contrary to the accepted Ptolemaic system, were obliged to explain them away.

It was not until after the fifteenth century of the Christian era, nearly nine hundred years after Muĥammad, that a famous astronomer§ made new observations and important discoveries by the aid of the telescope which he had invented. The rotation of the earth, the fixity of the sun, and also its movement around an axis, were discovered. It is thus evident that the verses of the Qu'rán agree with existing facts, and that the Ptolemaic system was imaginary. . . .

Since the Sanctified Realities, the universal Manifestations of God, surround the essence and qualities of the creatures, transcend and contain existing realities and understand all things, therefore their knowledge is divine knowledge, and not acquired: that is to say, it is a holy bounty, it is a divine revelation.

We will mention an example, expressly for the purpose of comprehending this subject. The most noble being on the earth

* Copernicus.

† Qu'rán, Sura 36.
§ Galileo.

‡ Qu'rán, Sura 36.

is man. He embraces the animal, vegetable, and mineral kingdoms: that is to say, these conditions are contained in him to such an extent that he is the possessor of these conditions and states; he is aware of their mysteries and of the secrets of their existence. This is simply an example, and not an analogy. Briefly, the universal Manifestations of God are aware of the reality of the mysteries of beings, therefore they establish laws which are suitable and adapted to the state of the world of man; for religion is the essential connection which proceeds from the realities of things. The Manifestation, that is the Holy Lawgiver, unless he is aware of the realities of beings, will not comprehend the essential connection which proceeds from the realities of things, and he will certainly not be able to establish a religion conformable to the facts and suited to the conditions. The Prophets of God, the universal Manifestations, are like skilled physicians, and the contingent world is like the body of man: the divine laws are the remedy and treatment. Consequently, the doctor must be aware of, and know, all the members and parts, as well as the constitution and state of the patient, so that he can prescribe a medicine which will be beneficial against the violent poison of the disease. In reality, the doctor deduces from the disease itself the treatment which is suited to the patient, for he diagnoses the malady, and afterwards prescribes the remedy for the illness. Unless the malady be discovered, how can the remedy and treatment be prescribed? The doctor then must have a thorough knowledge of the constitution, members, organs, and state of the patient, and be acquainted with all diseases and all remedies, in order to prescribe a fitting medicine.

Religion, then, is the necessary connection which emanates from the reality of things; and as the universal Manifestations of God are aware of the mysteries of beings, therefore they understand this essential connection, and by this knowledge establish the Law of God. (Excerpts from "Some Answered Questions.")—*'Abdu'l-Bahá*.

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of distinguished sover-

eigns of lofty aims—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise with a firm resolve and clear vision to establish the cause of Universal Peace. They must make the cause of Peace the object of universal consultation, and seek by every means in their power to convene a conference of the governments of the world. They must conclude a firm treaty, and establish a covenant the provision of which shall be sound, clear and definite. They must promulgate it to the world, and cause it to be ratified by the unanimous decision of the whole human race.

This great and noble undertaking—the real source of the tranquillity of all the world—should be regarded as sacred by all who dwell on earth. All peoples and nations should bend their efforts to insure the stability and permanence of this supreme Covenant. In this universal treaty the limits and frontiers of all nations should be definitely fixed, the principles underlying the relations of governments expressly stated, and all inter-governmental agreements, relationships and obligations ascertained and clearly set forth.

In like manner, the size of the armaments of every government should be strictly limited, for if the preparation for war and the fighting forces of any government advance and increase, the suspicions of other governments will be aroused. The fundamental principle underlying this solemn Agreement should be so fixed that if one of the governments of the world should later violate any one of its provisions, all the governments on earth would arise to reduce it to utter submission, nay the human race as a whole should resolve with every power at its disposal to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, humanity will assuredly recover from its ill and will remain safe and secure for all time. . . .

A few, unaware how much man can do if he will but try, regard this matter as really impracticable, and even beyond the range of human ability. Such is not the case, however. On the contrary, thanks to the unfailing grace of the Lord, to the loving-kindness of the favored of God, to



Vargá and his son Ruhu'lláh, in prison before their martyrdom.



Badí, bearer of the Tablet of Bahá'-u'lláh to Násiri'd-Dín Sháh, awaiting his martyrdom.

the extraordinary endeavors of wise and capable souls, and to the thoughts and ideas of the peerless leaders of the times, nothing whatsoever can be regarded as unattainable. Nothing short of the highest endeavor and the firmest determination can possibly achieve this end. Many a cause, which past ages have regarded as a mere dream and fiction of the fancy, has proved in these days to be practicable and easy of achievement. How then can this most great and lofty cause—the day-star in the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as an impossibility? Of a surety, the day will come when its beauteous light shall illuminate the assemblage of man. ('Abdu'l-Bahá: *The Secret of Divine Civilization*.)

A thousand years must elapse ere Persia can, by the aid of material power, rise to the height of the peoples and the governments of Europe. Bahá'u'lláh, however, has illumined that land, and will surely raise her high in the eyes of all the world. That country shall so advance and develop as to excite the envy and admiration of the East and West.

The land of Hijáz, though deserted and sterile in its soil and its tribes ignorant and barbarous, yet the power of the Cause of God has made of such a spot a Point of

adoration and the focal-center of world devotion.

How foolish are the people of the East to have incarcerated for well-nigh fifty years the like of this glorious Personage! But for His chains and prison, Bahá'u'lláh by this time would have gained absolute ascendancy over the minds and thoughts of the peoples of Europe, would have made of Persia the garden of Paradise, would have raised its sons in the esteem of mankind, nay He would have made it such that all peoples and governments would seek enlightenment from its people.

Consider and reflect upon the result of my few days' stay in London and the profound effect it has had here and in the surrounding regions. Ponder then in your heart, what the coming of Bahá'u'lláh would have achieved! Had He appeared in Europe, its people would have seized their opportunity, and His Cause, by virtue of the freedom of thought, would by this time have compassed the earth. But alas! this Cause, though it first appeared in Persia, yet eventually it shall be seen how the peoples of Europe have wrested it from its hand. Take note of this and remember it in future. Ultimately you shall see how it has come to pass. And yet behold! how the Bahá'ís are still persecuted by the people of Persia!—'Abdu'l-Bahá.

THE WORLD ORDER OF BAHÁ'U'LLÁH

This Compilation, beginning with a Statement of Present-day Administration of the Bahá'í Faith by HORACE HOLLEY, includes "Excerpts from the Will and Testament of 'ABDU'L-BAHÁ"; "The Spirit and Form of Bahá'í Administration," "Declaration of Trust," "Excerpts from the Letters of SHOGHI EFFENDI"; "Text of Bahá'í Application for Civil Recognition," and "Facsimile of Bahá'í Certificates of Marriage."

PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

IT has been the general characteristic of religion that organization marks the interruption of the true spiritual influence and serves to prevent the original impulse from being carried into the world. The organization has invariably become a substitute for religion rather than a method or an instrument used to give the religion effect. The separation of peoples into different traditions unbridged by any peaceful or constructive intercourse has made this inevitable. Up to the present time in fact, no Founder of a revealed religion has explicitly laid down the principles that should guide the administrative machinery of the Faith He has established.

In the Bahá'í Cause, the principles of world administration were expressed by Bahá'u'lláh, and these principles were developed in the writings of 'Abdu'l-Bahá, more especially in His *Will and Testament*.

The purpose of this organization is to make possible a true and lasting unity among people of different races, classes, interests, characters, and inherited creeds. A close and sympathetic study of this aspect of the Bahá'í Cause will show that the purpose and method of Bahá'í administration is so perfectly adapted to the fundamental spirit of the Revelation that it bears to it the same relationship as body to soul. In character, the principles of Bahá'í administration represent the science of co-operation; in application, they provide for a new and higher type of morality world-wide in scope. In the clash and confusion

of sectarian prejudice, the Bahá'í Movement is impartial and sympathetic, offering a foundation upon which reconciliation can be firmly based. Amid the complex interrelations of governments, the Movement stands absolutely neutral as to political purposes and entirely obedient to all recognized authority. It will not be overlooked by the student that Bahá'u'lláh is the only religious teacher making obedience to just governments and rulers a definite spiritual command.

In this brief analysis of the several features of the Bahá'í system of administration the purpose is rather to place in the hands of the believers themselves a convenient summary of the available instructions than to clarify this aspect of the Movement to the non-Bahá'í. Until one has made contact with the spirit of the Bahá'í teachings and desires to co-operate wholeheartedly with their purpose, the administrative phase of the Movement can have little real meaning or appeal.

At the time of the passing of 'Abdu'l-Bahá, the organization was fully defined but not yet established among His followers. The responsibility for carrying out the instructions was placed by 'Abdu'l-Bahá upon His grandson, Shoghi Effendi, to whom was assigned the function of "Guardian of the Cause." Obedience to the authority of the Guardian was definitely enjoined upon all Bahá'ís by 'Abdu'l-Bahá, but this authority carries with it nothing of an arbitrary or personal character, being limited as to pur-

pose and method by the writings of Bahá'u'lláh and 'Abdu'l-Bahá. The Guardian unifies the efforts to bring into complete application those principles of world administration already clearly defined.

To assist the Guardian in his manifold responsibilities and duties and particularly in the promotion of the teaching work, 'Abdu'l-Bahá provided for the appointment of a group of co-workers to be known as "The Hands of the Cause of God." The appointment of this body is a function of the Guardian, and these from their own number are to elect nine persons who will be closely associated with the Guardian in the discharge of his duties. It is the function of the Guardian also to appoint his own successor, this appointment to be ratified by the nine Hands of the Cause.

It is the genius of the Bahá'í Cause that the principle underlying the administration of its affairs aims to improve the life and upbuild the character of the individual believer in his own local community, wherever it may be, and not to enhance the prestige of those relatively few who, by election or appointment, hold positions of higher authority. Bahá'í authority is measured by self-sacrifice and not by arbitrary power. This fundamental aim can be seen clearly on studying the significant emphasis which 'Abdu'l-Bahá placed upon the local Bahá'í community. The local group, involving as it does men and women in all the normal activities and relations of life, is the foundation upon which rests the entire evolution of the Cause. The local Bahá'í community is given official recognition only after its number of adult declared believers has become nine or more. Up to this point, the community exists as a voluntary group of workers and students of the Cause.

In this connection, the word "community" is not used in the sense of any locality, exclusively Bahá'í in membership, nor of any manner of living differing outwardly from the general environment, such as has been attempted by religionists and also members of philosophic and economic movements in the past. A Bahá'í community is a unity of minds and hearts, an association of people entirely voluntary in character,

established upon a common experience of devotion to the universal aims of Bahá'u'lláh and agreement as to the methods by which these aims can be advanced.

A Bahá'í community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere soul. Whereas other associations are exclusive, in effect if not in intention, and from method if not from ideal, Bahá'í association is inclusive, shutting the gates of fellowship to no sincere soul. In every gathering there is latent or developed some basis of selection. In religion this basis is a creed limited by the historical nature of its origin; in politics this is party or platform; in economics this is a mutual misfortune or mutual power; in the arts and sciences this basis consists of special training or activity or interest. In all these matters, the more exclusive the basis of selection, the stronger the movement—a condition diametrically opposed to that existing in the Bahá'í Cause. Hence the Cause, for all its spirit of growth and progress, develops slowly as regards the numbers of its active adherents. For people are accustomed to exclusiveness and division in all affairs. The important sanctions have ever been warrants and justifications of division. To enter the Bahá'í Movement is to leave these sanctions behind—an experience which at first invariably exposes one to new trials and sufferings, as the human ego revolts against the supreme sanction of universal love. The scientific must associate with the simple and unlearned, the rich with the poor, the white with the colored, the mystic with the literalist, the Christian with the Jew, the Muslim with the Parsee: and on terms removing the advantage of long established presumptions and privileges.

But for this difficult experience there are glorious compensations. Let us remember that art grows sterile as it turns away from the common humanity, that philosophy likewise loses its vision when developed in solitude, and that politics and religion never succeed apart from the general needs of mankind. Human nature is not yet known, for we have all lived in a state of mental, moral, emotional or social defense,

and the psychology of defense is the psychology of inhibition. But the love of God removes fear; the removal of fear establishes the latent powers, and association with others in spiritual love brings these powers into vital, positive expression. A Bahá'í community is a gathering where this process can take place in this age, slowly at first, as the new impetus gathers force, more rapidly as the members become conscious of the powers unfolding the flower of unity among men.

Where the community is small and insignificant, in comparison with the population of the city or town, the first condition of growth is understanding of the Manifestation of Bahá'u'lláh, and the next condition is that of true humility. If these two conditions exist, the weakest soul becomes endowed with effective power in service to the Cause. The result of unity, in fact, is to share the powers and faculties of all with each.

The responsibility for and supervision of local Bahá'í affairs is vested in a body known as the Spiritual Assembly. This body (limited to nine members) is elected annually on April 21st, the first day of Ridván (the Festival commemorating the Declaration of Bahá'u'lláh) by the adult declared believers of the community, the voting list being drawn up by the outgoing Spiritual Assembly. Concerning the character and functions of this body, 'Abdu'l-Bahá has written as follows:

"It is incumbent upon everyone (every believer) not to take any step (of Bahá'í activity) without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His divine fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire

these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition: They must when coming together turn their faces to the Kingdom on high and ask aid from the realm of Glory. . . . Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His holy Word. Should they endeavor to fulfil these conditions the grace of the Holy Spirit shall be vouchsafed unto them and that Assembly shall become the center of the divine blessings, the hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit."

The letters of Shoghi Effendi quote the fundamental instructions contained in the

writings of Bahá'u'lláh and 'Abdu'l-Bahá on the character of Bahá'í administration, and give them definite application: "A careful study of Bahá'u'lláh's and 'Abdu'l-Bahá's Tablets will reveal that other duties (besides teaching the Cause), no less vital to the interests of the Cause, devolve upon the elected representatives of the friends in every locality.

"They must endeavor to promote amity and concord amongst the friends and secure an active and whole-hearted co-operation for the service of the Cause.

"They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste and creed.

"They must promote by every means in their power the material as well as spiritual enlightenment of youth, the means for the education of children; institute, whenever possible, Bahá'í educational institutions; organize and supervise their work, and provide the best means for their progress and development.

"They must make an effort to maintain official, regular and frequent correspondence with the various Bahá'í centers throughout the world, report to them their activities, and share the glad-tidings they receive with all their fellow-workers in the Cause.

"They must bend every effort to promote the interests of the Mashriqu'l-Adhikár (i.e., House of Worship),* and hasten the day when the work of this glorious Edifice† will have been consummated.

"They must encourage and stimulate by every means at their command, through subscriptions, reports and articles, the development of the various Bahá'í magazines.

"They must undertake the arrangement of the regular meetings of the friends, the feasts and anniversaries, as well as the special gatherings designed to serve and promote the social, intellectual and spiritual interests of their fellowmen.

"They must supervise in these days when the Cause is still in its infancy all Bahá'í publications and translations, and provide

in general for a dignified and accurate presentation of all Bahá'í literature and its distribution to the general public.

"These rank among the most outstanding obligations of the members of every Spiritual Assembly. In whatever locality the Cause has sufficiently expanded, and in order to insure efficiency and avoid confusion, each of these manifold functions will have to be referred to a special Committee, responsible to that Assembly, elected by it from among the friends in that locality, and upon whose work the Assembly will have to exercise constant and general supervision.

"In every locality, be it city or hamlet, where the number of adult declared believers exceed nine, a local Spiritual Assembly must be forthwith established.

"As the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as national Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expend it to promote the teaching campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way their sphere of service.

"Nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National Body representing all the various local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the

* Referring particularly to Spiritual Assemblies in America.

† On the shore of Lake Michigan.



THE APOSTLES OF BAHÁ'U'LLÁH
"Pillars of the Faith."

1. Mírzá Músá: the only true brother of Bahá'u'lláh, surnamed "Kalím."
2. Mírzá Buzurg: youthful martyr, bearer of Bahá'u'lláh's Tablet to Násirí'd-Dín Sháh, surnamed "Badí."
3. Siyyid Ḥasan: one of the martyred brothers of Isfáhán, surnamed "Sul-tanu'sh-Shuhadá'."
4. Mullá Abu'l-Ḥasan: faithful steward of Bahá'u'lláh and 'Abdu'l-Bahá, surnamed "Amín."
5. Mírzá Abu'l-Faḍl: Foremost and authoritative expounder of the Bahá'í Revelation.
6. Mírzá 'Alí Muḥammad: poet, teacher, and martyr of the Faith, surnamed "Vargá."
7. Mírzá Mahmúd: an indomitable spirit and jealous defender of the Faith.
8. Mullá 'Alí Akbar: a flame of zeal and devotion.
9. Mullá Muḥammad: learned and steadfast exponent of the Bahá'í Revelation, surnamed "Nabíl-i-Akbar."
10. Hájí Mírzá Muḥammad Tagí: cousin of the Báb and chief builder of the Mashriqu'l-Adhkár of Ishqábád, surnamed "Kabír-i-Afnán."
11. Hájí Mírzá Muḥammad Tagí: prominent teacher.
12. Mullá Muḥammad: poet, historian, and teacher of the Faith, surnamed "Nabíl-i-A'zam."
13. Shaykh Kázim: a flame of the love of God, favored of Bahá'u'lláh, surnamed "Samandar."
14. Muḥammad Muṣṭafá: brave and vigilant custodian and bearer of the remains of the Báb.
15. Mírzá Ḥusayn: distinguished calligraphist, and companion-in-exile of Bahá'u'lláh, surnamed "Mishkín-Qalam."
16. Mírzá Ḥasan: devoted teacher of the cause, surnamed "Adíb."
17. Shaykh Muḥammad 'Alí: eloquent and learned champion of the Faith in Russian Turkistán.
18. Zaynu'l-'Ábidín: noted scribe, chief figure among "the exiles of Mosul," surnamed "Zaynu'l-Mugarra-bín."
19. Mírzá 'Alí Muḥammad: zealous advocate in the early days of the proclamation of the covenant of Bahá'u'lláh, surnamed "Shahíd-ibn-i-Shahíd."

interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the National (Bahá'í) Body. With this National Body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as co-operation among the various local Assemblies and the members themselves, and particularly between each Assembly and the National Body is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones.

"The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House (of Justice) is in future to be firmly established and raised. Not until these function vigorously and harmoniously can the hope for the termination of this period of transition be realized. . . . Bear in mind that the keynote of the Cause of God is not dictatorial authority, but humble fellowship; not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor, and courage on the other."

Experience in the life of a Bahá'í community and participation in the details of its several activities impresses one with the fact that Bahá'í unity has in it new elements which work powerfully to expand one's area of sympathy, deepen one's insight, develop one's character and bring order and stability into all of one's affairs. There can

be no higher privilege than the experience of attempting to serve faithfully upon a Spiritual Assembly, conscious as its members are of the unique standard upheld by 'Abdu'l-Bahá and bringing as it does the opportunity of dealing with a large range and diversity of human problems from an impersonal point of view. It is inevitable that the nine elected members shall exemplify diverse interests and types of character, with the result that unity of heart and conscience with the other eight members is a direct training to enter into spiritual unity with the larger body of mankind. No such schools of discipline and inspiration exist on earth today, for one must bear in mind that a Bahá'í community can never be an exclusive group nor a closed circle of interests but, on the contrary, its fundamental purpose is to unify and co-operate with every possible element in the surrounding population.

The local Spiritual Assembly after election organizes by electing from its own number a chairman, corresponding secretary, recording secretary and treasurer. It should appoint from its own members or from the local Bahá'í community working committees responsible for the various permanent activities of the Cause.

Since a Spiritual Assembly is established upon a new and higher ideal, the character, knowledge and purity of its members is essential to success. Wherever personal ambition, narrowness or impurity enters a Spiritual Assembly, the results are invariably to check the growth of the Cause and, if these conditions are prolonged, to destroy the foundation already laid. The careful student of the teachings will accept this result as one more vindication of the all-surrounding spirit protecting this Faith. The elimination of an unworthy group from the Bahá'í Cause would be a bitter disappointment but not an evidence that the Cause had failed. On the contrary, the Cause could only be declared a failure if personal ambition, pride, narrowness and impurity should so prevail as to build a world-wide organization able to pervert the original purpose.

The local Spiritual Assemblies of a country are linked together and co-ordinated

through another elected body of nine members, the National Spiritual Assembly. This body comes into being by means of an annual election held by elected delegates representing the local Bahá'í communities. The delegates are elected by all the adult declared believers of a community in which a Spiritual Assembly exists. The National Convention in which the delegates are gathered together is composed of an elective body based upon the principle of proportional representation. The total number of delegates is fixed by Shoghi Effendi for each country, and this number is fulfilled by assigning to each local community the number of delegates called for by its relative numerical strength. These National Conventions are preferably held during the period of Ridván, the twelve days beginning April 21st which commemorate the Declaration made by Bahá'u'lláh in the Garden of Ridván near Baghdad. The recognition of delegates is vested in the outgoing National Spiritual Assembly.

A National Convention is an occasion for deepening one's understanding of Bahá'í activities and of sharing reports of national and local activities for the period of the elapsed year. It has been the custom to hold a public Bahá'í Congress in connection with the Convention. The function of a Bahá'í delegate is not limited to attendance at the National Convention and participation in the election of the new National Spiritual Assembly. While gathered together, the delegates are a consultative and advisory body whose recommendations are to be carefully considered by the members of the elected National Spiritual Assembly. Even after the Convention, this consultative function may continue throughout the year, and by the close and intimate association of the deliberations of the National Spiritual Assembly with the delegates, the National Body is enabled to be more representative of the entire Bahá'í community of the land. Delegates unable to attend the Convention in person are permitted to vote for the new National Spiritual Assembly by mail.

The relation of the National Spiritual Assembly to the local Spiritual Assemblies and to the body of the believers in the coun-

try is thus defined in the letters of the Guardian of the Cause:

"Regarding the establishment of National Assemblies, it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size—that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and co-ordinate, by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's *Will* as the 'Secondary House of Justice') which according to the explicit text of the *Testament* will have, in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International or Universal House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

"This National Spiritual Assembly which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country, such as the matter of translation and publication, the *Mashriqu'l-Adhikár*, the teaching work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the local Assemblies, to a special committee, to be elected by the members of the National Spiritual Assembly from among all the friends in that



THE DISCIPLES OF 'ABDU'L-BAHÁ
"Heralds of the Covenant."

1. Dr. J. E. Esslemont: distinguished Bahá'í author.
2. Mr. Thornton Chase: "first Bahá'í in America."
3. Mr. Howard MacNutt: noted Bahá'í teacher.
4. Miss Sarah Farmer: Founder of Green Acre.
5. Monsieur Hippolyte Dreyfus-Barney: author, translator, and international promoter of the Faith.
6. Miss Lillian Kappes: noted teacher of the Tarbiyat school, Tihrán.
7. Mr. Robert Turner: first Bahá'í of the Negro race in America.
8. Dr. Arthur Brauns: pioneer worker for the Faith in Germany.
9. Mr. W. H. Randall: eloquent upholder of the Bahá'í Cause in America.
10. Mrs. Lua M. Getsinger: renowned and devoted international Bahá'í teacher.
11. Mr. Joseph Hannan: indefatigable servant of the Cause.
12. Mr. C. I. Thacher: zealous Bahá'í worker.
13. Mr. Ch. Greenleaf: firm supporter of the Faith.
14. Mrs. J. D. Brittingham: trusted and energetic sower of the Seed.
15. Mrs. Thornburgh: a pioneer of the Faith in England.
16. Mrs. Helen S. Goodall: ardent establisher of the cause in America.
17. Mr. Arthur P. Dodge: staunch advocate of the Cause.
18. Mr. William H. Hoar: prominent Bahá'í teacher.
19. Dr. J. G. Augur: pioneer of the Faith in the Pacific islands.

country, which will bear to it the same relations as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be a matter which ought to receive its special attention.

"It is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness from their midst they should radiantly and abundantly unfold to the eyes of the delegates by whom they were elected, their plans, their hopes and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session, and after the dispersion of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause—such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause.

"The seating of delegates to the Convention (i. e., the right to decide upon the validity of the credentials of the delegates at a given Convention), is vested in the

outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is for the first time being formed in a given locality, or when differences arise between a new applicant and an already established local Assembly.

"Were the National Spiritual Assembly to decide, after mature deliberation, to omit the holding of the Bahá'í Convention and Congress in a given year, then they could, only in such a case, devise ways and means to insure that the annual election of the National Spiritual Assembly should be held by mail, provided it can be conducted with sufficient thoroughness, efficiency and dispatch. It would also appear to me unobjectionable to enable and even to require in the last resort such delegates as cannot possibly undertake the journey to the seat of the Bahá'í Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary."

Concerning the matter of drawing up the voting list to be used at the annual local Bahá'í elections, the responsibility for this is placed upon each local Spiritual Assembly, and as a guidance in the matter the Guardian has written the following:

"To state very briefly and as adequately as present circumstances permit, the principal factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not: Full recognition of the station of the Forerunner, the Author and the True Exemplar of the Bahá'í Cause, as set forth in *'Abdu'l-Bahá's Will and Testament*; unreserved acceptance of and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred *Will*; and close association with the spirit as well as the form of the present-day Bahá'í administration—these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision."

'Abdu'l-Bahá's instructions provide for the further development of Bahá'í organization through an International Spiritual

Assembly to be elected by the members of the National Spiritual Assemblies. This international body has not yet come into existence, but its special character has been clearly defined:

"And now, concerning the Assembly (Baytu'l-'Adl: i. e., House of Justice) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in God's Faith, and the well-wishers of all mankind. By this Assembly is meant the Universal Assembly: that is, in each country a secondary Assembly must be instituted, and these secondary Assemblies must elect the members of the Universal one.

"Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved, and the Guardian of the Cause is its sacred head and the distinguished member, for life, of that body. Should he not attend in person its deliberations, he must appoint one to represent him. . . . This Assembly enacteth the laws and the executive enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body, so that, through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

"Unto the *Most Holy Book* everyone must turn, and all that is not expressly recorded therein must be referred to the Universal Assembly. That which this body, either unanimously or by a majority, doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."

Even at the present time, the Bahá'ís in all parts of the world maintain an intimate and cordial association by means of regular correspondence and individual visits. This

contact of members of different races, nationalities and religious traditions is concrete proof that the burden of prejudice and the historical factors of division can be entirely overcome through the spirit of oneness established by Bahá'u'lláh.

The general student of religion will not fail to note four essential characteristics of Bahá'í administration. The first is its completely successful reconciliation of the usually opposed claims of democratic freedom and unanswerable authority. The second is the entire absence from the Bahá'í Cause of anything approaching the institution of a salaried professional clergy. The Bahá'í conception of religion is one which combines mysticism, which is a sacred personal experience, with practical morality, which is a useful contact between the individual and his fellow man. In the nature of things, some souls are more advanced than others, and the function of spiritual teaching is given special importance in the writings of Bahá'u'lláh and 'Abdu'l-Bahá. The Bahá'í teacher, however, has no authority over the individual conscience. The individual conscience must be subordinated to the decisions of a duly elected Spiritual Assembly, but this relationship is entirely different in character and results from the relationship of an individual with minister or priest.

The third characteristic is the absence of internal factionalism, that bane of all organized effort, and the sure sign of the presence of spiritual disease. The predominant spirit of unity which distinguishes the Bahá'í Cause in its relation to the world, making its followers strive for reconciliation rather than partisan victory, creates an internal condition, unlike that which exists in movements which accept partisan victory, in one or another form, as their very reason for being. Such movements can but disintegrate from within; the Bahá'í Movement can but grow.

Significant also is the fourth characteristic, namely that the Bahá'í Cause has within it an inherent necessity operating slowly but surely to bring its administration into the hands of those truly fitted for the nature of the work. The lesser vision gives way invariably for the larger vision,

itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities placed at the service of the Cause, until the highest attributes of humanity will be enrolled. In the Bahá'í Cause we are actually witnessing the fulfillment of that strange and cryptic saying: "The meek shall inherit the earth."

That the administrative machinery is not an end in itself but merely the means to spread everywhere the light of faith and brotherhood, is frequently expressed by the Guardian in his general letters, and this brief survey may well close with one of those passages:

"Not by the force of numbers, not by

the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how world-wide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim of the Abbá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh."

EXCERPTS FROM THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

FOREWORD

IT IS significant of the completeness of the Revelation of Bahá'u'lláh that the text of His Book provided for every emergency confronting human souls in this age. The supreme tests of the Bahá'í Faith had in fact already been successfully met during the days which followed the ascension of Bahá'u'lláh in 1892. By the appointment of 'Abdu'l-Bahá as the Center of His Covenant, Bahá'u'lláh prolonged His own ministry for well-nigh thirty years, a period coinciding with an entire generation and therefore sufficient to withstand the onslaughts of those ambitious persons who arose to overthrow or pervert the Faith from within and without its ranks. For the words of 'Abdu'l-Bahá, according to the text of this appointment, have equal rank and spiritual validity with those of the Manifestation.

Thus, during the ministry of 'Abdu'l-Bahá, the Cause of Bahá'u'lláh was not only safeguarded from confusion and division, it was vastly extended into Europe, America and the Far East, and the fundamental literature of the Faith was amplified by 'Abdu'l-Bahá's public addresses and Tablets,

many of which were directed to the administrative side of Bahá'í service. By 1921, the outer form of this community had been fairly defined in many localities and impressed upon the habits as well as thoughts of the believers.

Despite this fact, it is more than doubtful, it is positively certain, that the world-wide Bahá'í community could not have survived the shock of 'Abdu'l-Bahá's passing, and perpetuated its complex unity into the future, had He not made definite provision for a point of unity acceptable to all the believers and a continuance of that administrative authority which is the body of the soul of faith.

These provisions were made in the *Will and Testament of 'Abdu'l-Bahá*, excerpts from which follow. By the appointment of a Guardian of the Bahá'í Cause, 'Abdu'l-Bahá created an executive head and center possessing unquestioned consecration and capacity for the tremendous task of inspiring the world-wide Bahá'í community to develop along the path of human service marked out for it in the Religion of Bahá'u'lláh.

—HORACE HOLLEY.

ALL-PRAISE to Him who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, who by the Hosts of His *Testament* hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affects not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His *Testament*, established firmly by His clear and manifest words, writ and revealed by His All-glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after My passing shineth from the Day-spring of divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls

have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His divine Unity. The sacred breast of His Holiness, the Exalted One—May my life be a sacrifice unto Him—was made a target to many a dart of woe, and in Mázindarán, the Blessed feet of the Abhá Beauty—May my life be offered up for His loved ones—were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them: after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In 'Iráq, the Day-star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendor. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to the Most Great Prison ('Akká). He whom the world hath wronged—May my life be offered up for His loved ones—was four times banished from city to city, till at last condemned to perpetual confinement, He was incarcerated in this Prison, the prison of highway robbers, of brigands and of man-slayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God.

O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving-kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy Cause and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Day-spring of Thy divine Unity, gladden their hearts with the verses revealed from Thy holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-bountiful, the Protector, the Almighty, the Gracious.

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight unto the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden beneath the dust,

it is incumbent upon the Afnán, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness; the Hands (pillars) of the Cause of God—the glory of the Lord rest upon them—and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry “O Thou the Glory of Glories!” (Yá-Bahá'u'l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the divine spirit and souls be made heavenly.

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the divine Guidance, till at last they made the world another world, illumined the surface of the

earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One—May my life be offered up for them both. Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him, hath in truth deviated, separated himself and turned aside from God—May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show

their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vain-glorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God, cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own lifetime him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God) choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the guard-

ian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot).

O friends! The Hands of the Cause of God must be nominated and appointed by the guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction of the guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the Light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in nowise permitted, that the existent world may become even as the Abhá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from

all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in nowise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindliness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving-kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in nowise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound upon you be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful!

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and day-springs of knowledge and understanding, must be steadfast in God's Faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice; that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead.

O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

By the Ancient Beauty! This wronged one hath in nowise borne nor doth He bear a grudge against anyone; towards none doth He entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth Me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you say: "Guard ye the

Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá—May my life be offered up for them. His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty—May my life be a sacrifice for His steadfast friends—is the Supreme Manifestation of God and the Day-spring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the *Most Holy Book* every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority, doth carry, that is verily the Truth and the Purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries—that is, from those parts in the East and West where the loved ones are to be found—after the manner of the customary elections in western countries, such as those of England.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-knowing, the All-wise!

Whosoever, and whatsoever meeting, becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our



The upper room (on the right) wherein Qurratu'l-'Ayn was held in captivity prior to her martyrdom in Tihrán.

goods, our comforts, our rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder.

The Glory of Glories rest upon you!

O ye the faithful loved ones of 'Abdu'l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after 'Abdu'l-Bahá, the Guardian of the Cause of God. The Afnán, the

Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh), advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you!

THE SPIRIT AND FORM OF BAHÁ'Í ADMINISTRATION

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect

understanding, genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountain-head from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest."—SHOGHI.

FOREWORD

THE 1926-1927 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahá'í Teachings. The form adopted was that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the *Mayflower*,

the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahá'ís of the world. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the methods and relationships of Bahá'í collective

association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fulness of the Bahá'í Revelation and making it the fulfilment of the ideal of Religion in the social as well as spiritual realm. Because in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís be-

lieve that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi Effendi which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body.—HORACE HOLLEY.

DECLARATION OF TRUST

*By the National Spiritual Assembly of the Bahá'ís
of the United States and Canada*

WE, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West-Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., 'Alí-Kulí Khán of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'ís of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'ís of the United States and Canada by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and

fellowship, and in selecting for itself the designation of Trustees of the Bahá'ís of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahá'ís of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the utterance: "*Be ye Trustees of the Merciful One among men*"; and seek the help of God and His guidance in order to fulfill that exhortation.

ARTICLE I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'ís of the United States and Canada*.

ARTICLE II

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'ís of the United States and Canada according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the *Will and Testament of 'Abdu'l-Bahá*.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahá'ís of the United States and Canada in the fulfillment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural per-

son could do or exercise, and which now or hereafter may be authorized by law.

- b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.
- c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.
- d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahá'ís of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE III

Section 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other

agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

ARTICLE IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'ís of the United States and Canada, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bahá'u'lláh, which instructions are already known to the Bahá'ís of the United States and Canada and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The central office of this Trust shall be located in the City of New York, State of New York, United States of America.

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following description:

National Spiritual Assembly of the Bahá'ís of the United States and Canada. Declaration of Trust, 1927.

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahá'ís of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

By-Laws of the National Spiritual Assembly

ARTICLE I

THE National Spiritual Assembly, in the fulfillment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and co-ordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various local Bahá'í communities. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahá'í body is in question. It shall furthermore represent the Bahá'ís of the United States and Canada in all their co-operative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahá'í Cause. Above all, the National Spiritual Assembly shall ever

seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

ARTICLE II

The Bahá'is of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Bahá'í community. To become a voting member of a Bahá'í community a person shall—

- a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.
- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Bahá'í faith and practice, required under the following standard: Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred *Will*; and close

association with the spirit as well as the form of present-day Bahá'í administration throughout the world.

ARTICLE III

The National Assembly shall consist of nine members chosen from among the Bahá'is of the United States and Canada, who shall be elected by the said Bahá'is in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

ARTICLE VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The

transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

ARTICLE VII

Whenever in any locality of the United States and Canada, be it city, town or village, the number of Bahá'ís resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual Assembly of the Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'ís in any community is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfillment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

Section 3. Among its more specific du-

ties, a local Spiritual Assembly shall have full jurisdiction of all Bahá'í activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The local Assembly shall pass upon and approve the qualifications of each member of the Bahá'í community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly upon his Bahá'í qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

Section 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'í body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Bahá'í community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for re-

consideration. In the event that the National Assembly assumes jurisdiction of the matter, its finding shall be final.

Section 10. Where any dissension exists within a local Bahá'í community of such a character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

Section 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahá'í communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

Section 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the civil limits of the city, town or village, but Bahá'ís who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the adjacent Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'í or group of Bahá'ís in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE VIII

The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahá'ís of the United States and Canada, and shall be held at a time and place to be fixed by the National Assembly, which shall give sixty days' notice of the meeting to each local Bahá'í community through its Spiritual Assembly. The National Assembly shall at the same time inform each Spiritual Assembly of the number of delegates to the Convention it

has assigned to the local Bahá'í community in accordance with the principle of proportionate representation in such manner that the entire number of delegates composing the National Convention shall be ninety-five. Upon receipt of this notice each local Spiritual Assembly shall, within a convenient period and after giving due and sufficient notice thereof, call a meeting of the voting members on its rolls for the purpose of electing their delegate or delegates to the National Convention; and, not later than thirty days before the date of the Convention, the Secretary of each local Spiritual Assembly shall certify to the Secretary of the National Spiritual Assembly the names and addresses of the delegates so elected.

Section 1. All delegates to the Convention shall be elected by plurality vote. Members who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots by mail or telegram under conditions satisfactory to the local Spiritual Assembly.

Section 2. All delegates to be seated at the Convention must be enrolled as voting members of the Bahá'í community represented by them.

Section 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

Section 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

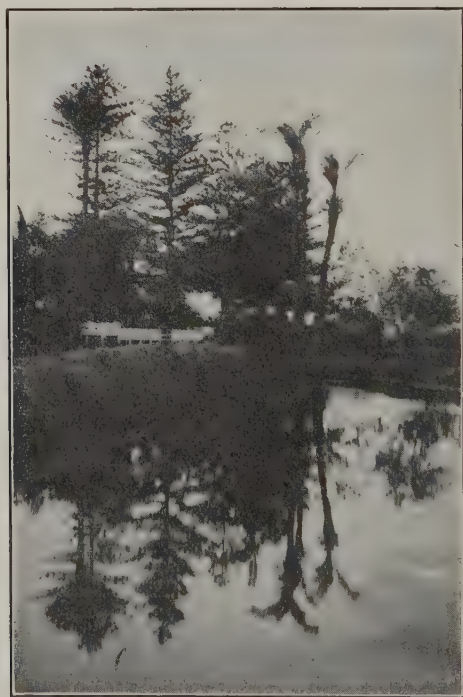
Section 5. Delegates unable to be present in person at the Convention shall have the right to vote for members of the National Spiritual Assembly by mail or telegram under such conditions as may be indicated by the National Assembly.

Section 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the National Spiritual Assembly shall provide ways and means by which the business of the Convention may be conducted by correspondence or telegram. Any action taken under such circumstances shall be by a majority vote of all the delegates.

Section 7. The presiding officer of the National Spiritual Assembly present at the



Bahá'u'lláh's favorite seat, under the mulberry trees, in the garden of Ridván.



A glimpse of the Ridván, on the banks of the River Belus, near 'Akká.

National Convention shall call to order the delegates, who shall then proceed to the permanent organization of the meeting, electing a presiding officer, a Secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

Section 8. The principal business of the National Convention shall be the election of the nine members of the incoming National Spiritual Assembly, the consideration of the reports of the financial and other activities of the outgoing National Assembly and its various committees, and deliberation upon the affairs of the Bahá'í Cause in general, it being understood, however, in accordance with the principles of Bahá'í administration defined by the Guardian that all deliberation and action of the delegates at the National Convention, other than the election of the members of the incoming National Spiritual Assembly, shall constitute merely advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'í Cause in the United States and Canada being vested solely in that body.

Section 9. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i. e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

Section 11. All official business transacted at the National Convention shall be

recorded and preserved in the records of the National Assembly.

Section 12. After the termination of the National Convention and until the next such Annual Meeting has been called in session, the delegates shall continue as a consultative body capable of rendering a distinctive service to the work of the Cause, and they shall make every effort to contribute to the unified spirit, information and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

ARTICLE IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

ARTICLE XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those

whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and co-ordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may

savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of interdependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'ís.

ARTICLE XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

FOREWORD

"High aims and pure motives, however laudable in themselves, will surely not suffice if unsupported by measures that are practicable and methods that are sound. Wealth of sentiment, abundance of good will and effort, will prove of little avail if we should fail to exercise discrimination and restraint and neglect to direct their flow along the most profitable channels. The unfettered freedom of the individual should be tempered with mutual consultation and sacrifice, and the spirit of initiative and enterprise should be reinforced by a deeper realization of the supreme necessity for concerted action and a fuller devotion to the common weal."—SHOGHI EFFENDI.

THE character of Bahá'í unity and administration is such that its full power and significance can only be manifest when the believers are not only thoroughly informed but imbued with the true spirit of co-operation.

The ideal text book for this study is, of course, the published letters of Shoghi Effendi, since that volume includes important extracts from the Master's *Will and Testament* and also the Declaration of Trust and By-Laws adopted by the National Assembly and approved by the Guardian and recommended by him as the model to be followed by all other National Assemblies. Conscientious study and discussion of the Guardian's letters will produce a body of

believers capable of carrying out all the spiritual and material teachings of the Cause.

In order to maintain a true balance between the Teachings that apply to the spiritual phases of the Cause and those that apply to the administrative elements, it might be well to trace the sequence of authority by which the text of the Revelation has successively come into being.

The foundation of the Cause for American believers is Bahá'u'lláh and not the Báb, for the reason that no American believer participated in the Cause during the era when the Báb was the expression of the Divine Will. We, therefore, never shared the experience of those Persian be-

lievers whose devotion was first directed toward the Báb and, after His martyrdom, transferred to Bahá'u'lláh. Here, in the West, we have on the contrary accepted the station of the Báb as the result of our acceptance of Bahá'u'lláh and we appreciate the vital importance of the Báb's mission and the majesty of His life in the light of the statements made by Bahá'u'lláh and 'Abdu'l-Bahá concerning Him.

For American believers, therefore, the starting point of spiritual authority for this age is Bahá'u'lláh. Those who accept the station of Bahá'u'lláh can only fulfill their obedience by accepting also those passages in His Writings which concern the appointment of 'Abdu'l-Bahá as the Center of His Covenant. These passages are found in Bahá'í Scriptures, paragraphs 527, 529, 540 and 541. Most American believers also were not called upon to undergo the test of transferring their loyalty and allegiance to 'Abdu'l-Bahá after Bahá'u'lláh's ascension. The few who failed in this test justified themselves by the argument that Bahá'u'lláh had written that another Manifestation would not come for a full thousand years, and that, consequently, the station filled by the Master was in contradiction to the revealed text of the Holy Book. Knowing the Master's life and message as we do at the present time, it is possible for us now to realize that the appointment of 'Abdu'l-Bahá was not equivalent to the coming of another Manifestation but was rather the direct prolongation and extension of the Manifestation of Bahá'u'lláh. The Master's prayer, found in Bahá'í Scriptures at the beginning of the second part which contains quotations from the writings of 'Abdu'l-Bahá, makes it perfectly clear that the Master fulfilled His appointment by selfless servitude to the Revelation of Bahá'u'lláh. The one was as the root and the other the trunk or "Greatest Branch" of the same tree. The one was as the Sun of Truth, the other the rays by which the sun is made visible and effective throughout the world.

As far as the believers are concerned, the words of 'Abdu'l-Bahá have the same authority as those of Bahá'u'lláh. The Master, therefore, had the power to leave a

Will and Testament to guide the believers and control the work of the Cause after His own ascension.

Although the beginnings of Bahá'í administration were made during the Master's lifetime, His words and efforts were directed far more toward the awakening of hearts and illumination of minds than toward the development of formal administrative bodies. During the Master's lifetime, all the powers and functions now exercised in Bahá'í administrative bodies were concentrated in Him. Nevertheless, anyone who makes a careful study of the Tablets published in the three volumes of *Tablets of 'Abdu'l-Bahá*, and the Tablets published in the bound volumes of the *Star of the West*, can trace very clearly the gradual evolution of the local and National Assemblies as they exist today. For example, the Master instructed the annual Bahá'í Convention to select the Temple design, and it is incredible that this authority would have been given the delegates from the local Assemblies unless the Master had felt that this responsibility would be rightly fulfilled.

The student of Bahá'í administration should also give particular attention to the Tablet revealed to the Chicago Assembly, in which that body was addressed as "The House of Justice" and also to the Tablet published on page 107, Vol. 10 of the *Star of the West*, in which the Master informed the American believers, through Dr. Zia Bagdadi, that as conditions changed new instructions would be sent. This is a clear indication that, following the greatest change of all—the Master's own ascension—the American believers could expect definite instructions enabling them to meet such an emergency.

The next significant document, in the order of time, is, of course, the Master's *Will and Testament*, appointing Shoghi Effendi to the station of Guardian of the Cause and outlining the institutions of the National and International Houses of Justice and the Hands of the Cause. The Master's *Will and Testament* terminates the Revelation in this age as far as its writings are concerned. With the closing of the Book, the Cause entered upon the era of establishing the institutions which will re-

flect in the material world blessings already disclosed in the world of the heart.

It was inevitable that our efforts to administer the affairs of the Cause locally and nationally during the years preceding the appointment of the Guardian should have reflected the manners and habits of the society in which we lived. The years since November 28, 1921, have, consequently, been largely devoted to the elimination of any non-Bahá'í views which might exist and to our re-education in Bahá'í administration by the Guardian.

Perhaps none of us will understand the real blessings of the institutions given us in this age until the institutions and organizations of the society in which we live come to further collapse. Under such conditions the unity of the friends in the Guardian and the institutions and Bahá'í bodies he is perfecting would be an ark of safety not only for the believers but for the world. Every step we take toward fuller understanding of these institutions at the present time is a contribution to the welfare of the Cause as necessary as our study and practice of the spiritual Teachings.

The culmination of Bahá'í administration was indicated by the Guardian in his letter published in the spring of 1929 under the title *The World Order of Bahá'u'lláh*. As we learn to solve the local and national problems that continue to arise from time to time, and perceive how only the personal ego can blind us to the privilege of obedience to responsible Bahá'í bodies, we shall collectively draw nearer to the complete fulfillment of that world order which is the Divine Kingdom on earth.—HORACE HOLLEY.

To the Members of the National Spiritual Assembly of the Bahá'ís of the United State and Canada.

Dearly-beloved co-workers:

I have been acquainted by the perusal of your latest communications with the nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that

stand inextricably interwoven with the Faith of Bahá'u'lláh. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith—attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

Sources of the Bahá'í World Order

It would, however, be helpful and instructive to bear in mind certain basic principles with reference to the Will and Testament of 'Abdu'l-Bahá, which together with the Kitábu'l-Aqdas, constitutes the chief depositary wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith. A study of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents

with the rest of Bahá'í sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the Aqdas with care and diligence will not find it hard to discover that the Most Holy Book itself anticipates in a number of passages the institutions which 'Abdu'l-Bahá ordains in His Will. By leaving certain matters unspecified and unregulated in His Book of Laws, Bahá'u'lláh seems to have deliberately left a gap in the general scheme of Bahá'í Dispensation, which the unequivocal provisions of the Master's Will has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Bahá'u'lláh have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-Bahá has revealed in His Will, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the Will and Testament of 'Abdu'l-Bahá, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master. I will only confine my observations to those issues which may assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahá'í Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion of the truth of the Bahá'í Teachings what is admittedly only an obscure and unauthenticated translation of an oral statement made by 'Abdu'l-Bahá, in defiance and total disregard of the available text of all of His universally recognized writings. I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the

understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of the misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament* of 'Abdu'l-Bahá, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the Kitábu'l-Aqdas. It thus unifies and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.

Local and National Houses of Justice

It should be carefully borne in mind that the local as well as the international Houses of Justice have been expressly enjoined by the Kitábu'l-Aqdas; that the institution of the National Spiritual Assembly, as an intermediary body, and referred to in the Master's *Will* as the "Secondary House of Justice," has the express sanction

of 'Abdu'l-Bahá; and that the method to be pursued for the election of the International and National Houses of Justice has been set forth by Him in His *Will*, as well as in a number of His Tablets. Moreover, the institutions of the local and national Funds, that are now the necessary adjuncts to all Local and National Spiritual Assemblies, have not only been established by 'Abdu'l-Bahá in the Tablets He revealed to the Bahá'ís of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representatives of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bahá'í Assemblies; His preference for unanimity in decision; the decisive character of the majority vote; and even the desirability for the exercise of close supervision over all Bahá'í publications, have been sedulously instilled by 'Abdu'l-Bahá, as evidenced by His authenticated and widely-scattered Tablets. To accept His broad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That the Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice" for that city, and has thus with His own pen established beyond any doubt the identity of the present Bahá'í Spiritual Assemblies with the Houses of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the

Bahá'í Faith are better understood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state.

It must be pointed out, however, in this connection that, contrary to what has been confidently asserted, the establishment of the Supreme House of Justice is in no way dependent upon the adoption of the Bahá'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country. In fact, 'Abdu'l-Bahá, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of the Universal House of Justice in His own lifetime, and but for the unfavorable circumstances prevailing under the Turkish régime, would have, in all probability, taken the preliminary steps for its establishment. It will be evident, therefore, that given favorable circumstances, under which the Bahá'ís of Persia and of the adjoining countries under Soviet Rule, may be enabled to elect their national representatives, in accordance with the guiding principles laid down in 'Abdu'l-Bahá's writings, the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed. For upon the National Houses of Justice of the East and the West devolves the task, in conformity with the explicit provisions of the *Will*, of electing directly the members

of the International House of Justice. Not until they are themselves fully representative of the rank and file of the believers in their respective countries, not until they have acquired the weight and the experience that will enable them to function vigorously in the organic life of the Cause, can they approach their sacred task, and provide the spiritual basis for the constitution of so august a body in the Bahá'í world.

The Institution of Guardianship

It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahá'u'lláh in the Kitábu'l-Aqdas, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His *Will*. It does not constitute in any manner a contradiction to the Will and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly-defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains. Only future generations can comprehend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the world-wide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong emphasis that has been placed on the institution of the House of Justice and of the Guardianship. They only will appreciate the significance of the vigorous language employed by 'Abdu'l-Bahá with reference to the band of Covenant-breakers that has opposed Him in His days. To them alone will be revealed the

suitability of the institutions initiated by 'Abdu'l-Bahá to the character of the future society which is to emerge out of the chaos and confusion of the present age. In this connection, I cannot but feel amused at the preposterous and fantastic idea that Muḥammad 'Alí, the prime mover and the focal center of unyielding hostility to the person of 'Abdu'l-Bahá, should have freely associated himself with the members of the family of 'Abdu'l-Bahá in the forging of a will which in the words of the writer, herself, is but a "recital of the plottings" in which for thirty years Muḥammad 'Alí has been busily engaged. To such a hopeless victim of confused ideas, I feel I can best reply by a genuine expression of compassion and pity, mingled with my hopes for her deliverance from so profound a delusion. It was in view of the aforesaid observations, that I have, after the unfortunate and unavoidable delay occasioned by my ill health and absence from the Holy Land during the Master's passing, hesitated to resort to the indiscriminate circulation of the *Will*, realizing full well that it was primarily directed to the recognized believers, and only indirectly concerned the larger body of the friends and sympathizers of the Cause.

The Animating Purpose of Bahá'í Institutions

And now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation. I need not enlarge at the present moment upon what I have stated in the past, that contributions to the local and national

Funds are of a purely voluntary character; that no coercion or solicitation of funds is to be tolerated in the Cause; that general appeals addressed to the communities as a body should be the only form in which the financial requirements of the Faith are to be met; that the financial support accorded to a very few workers in the teaching and administrative fields is of a temporary nature; that the present restrictions imposed on the publication of Bahá'í literature will be definitely abolished; that the World Unity activity is being carried out as an experiment to test the efficacy of the indirect method of teaching; that the whole machinery of assemblies, of committees and conventions is to be regarded as a means, and not an end in itself; that they will rise or fall according to their capacity to further the interests, to co-ordinate the activities, to apply the principles, to embody the ideals and execute the purpose of the Bahá'í Faith. Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests? To repudiate the validity of the assemblies of the elected ministers of the Faith of Bahá'u'lláh would be to reject those countless Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, wherein they have extolled their privileges and duties, emphasized the glory of their mission, revealed the immensity of their task, and warned them of the attacks they must needs expect from the unwisdom of their friends as well as from the malice of their enemies. It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the Faith itself, lest undue concern for the minute details arising from the administration of the Cause obscure the vision of its promoters, lest partiality, ambition, and worldliness tend in the course of time to be-

cloud the radiance, stain the purity, and impair the effectiveness of the Faith of Bahá'u'lláh.

Situation in Egypt

I have already referred in my previous communications of January 10, 1926, and February 12, 1927, to the perplexing yet highly significant situation that has arisen in Egypt as a result of the final judgment of the Muslim ecclesiastical court in that country pronounced against our Egyptian brethren, denouncing them as heretics, expelling them from their midst, and refusing them the application and benefits of the Muslim Law. I have also acquainted you with the difficulties with which they are faced, and the plans which they have conceived, in order to obtain from the Egyptian civil authorities a recognition of the independent status of their Faith. It must be explained, however, that in the Muslim countries of the Near and Middle East, with the exception of Turkey which has lately abolished all ecclesiastical courts under its rule, every recognized religious community has, in matters of personal status such as marriage, divorce and inheritance, its own ecclesiastical court, totally independent of the civil and criminal tribunals, there being in such instances no civil code promulgated by the government and embracing all the different religious communities. Hitherto regarded as a sect of Islám, the Bahá'ís of Egypt, who for the most part are of Muslim origin, and unable therefore to refer for purposes of marriage and divorce to the recognized religious tribunals of any other denomination, find themselves in consequence in a delicate and anomalous position. They have naturally resolved to refer their case to the Egyptian Government, and have prepared for this purpose a petition to be addressed to the head of the Egyptian Cabinet. In this document they have set forth the motives compelling them to seek recognition from their rulers, have asserted their readiness and their qualifications to exercise the functions of an independent Bahá'í court, have assured them of their implicit obedience and loyalty to the State, and of their abstinence from interference in the

politics of their country. They have also decided to accompany the text of their petition with a copy of the judgment of the Court, with selections from Bahá'í writings, and with the document that sets forth the principles of their national constitution which, with few exceptions, is identical with the Declaration and By-Laws promulgated by your Assembly.

I have insisted that the provisions of their constitution should, in all its details, conform to the text of the Declaration of Trust and By-Laws which you have established, endeavoring thereby to preserve the uniformity which I feel is essential in all Bahá'í National Constitutions. I would like therefore in this connection to request you what I have already intimated to them that whatever amendments you may decide to introduce in the text of the Declaration and By-Laws should be duly communicated to me, that I may take the necessary steps for the introduction of similar changes in the text of all other National Bahá'í Constitutions.

It will be readily admitted that in view of the peculiar privileges granted to recognized religious Communities in the Islámic countries of the Near and Middle East, the request which is to be submitted by the Bahá'í Egyptian National Assembly to the Government of Egypt is more substantial and far-reaching than what has already been granted by the Federal Authorities to your Assembly. For their petition is chiefly concerned with a formal request for recognition by the highest civil authorities in Egypt of the Egyptian National Spiritual Assembly as a recognized and independent Bahá'í court, free and able to execute and apply in all matters of personal status such laws and ordinances as have been promulgated by Bahá'u'lláh in the Kitábu'l-Aqdas.

I have asked them to approach informally the authorities concerned, and to make the fullest possible inquiry as a preliminary measure to the formal presentation of their historic petition. Any assistance which your Assembly, after careful deliberation, may find it advisable to offer to the valiant promoters of the Faith in that land will be deeply appreciated, and will serve to confirm the solidarity that characterizes the

Bahá'í Communities of East and West. Whatever the outcome of this mighty issue—and none can fail to appreciate the incalculable possibilities of the present situation—we can rest assured that the guiding Hand that has released these forces will, in His inscrutable wisdom and by His omnipotent power, continue to shape and direct their course for the glory, the ultimate emancipation, and the unqualified recognition of His Faith.

February 27, 1929

. . . And now in conclusion, may I be permitted to direct your attention to the lesson which the trend of world events brings home to us, the little band of His chosen workers who, according to the intelligent efforts we exert, can prove ourselves the determining factor in the immediate fortunes of the society we live in. As we witness on all sides the growing restlessness of a restless age, we are filled with mixed feelings of fear and hope—fear, at the prospect of yet another deadly encounter, the inevitability of which is alas! becoming increasingly manifest; hope, in the serene assurance that whatever cataclysm may yet visit humanity, it cannot but hasten the approaching era of universal and lasting peace so emphatically proclaimed by the Pen of Bahá'u'lláh. In the political domain, where we have lately witnessed, in the council of the leading nations of the world, the surrender of humanity's noblest conception to what may be regarded only as a transient phase in the life of peoples and nations; in the industrial world, where the representatives of the wage-earning classes, either through violence or persuasion, are capturing the seats of authority and wielding the scepter of power; in the field of religion, where we have lately witnessed widespread and organized attempts to broaden and simplify the basis of man's faith, to achieve unity in Christendom and restore the regenerating vigor of Islám; in the heart of society itself, where the ominous signs of increasing extravagance and profligacy are but lending fresh impetus to the forces of revolt and reaction that are growing more distinct every day—in these as in many others we have much cause for alarm, but



Photographic reproduction of a drawing of the City of 'Akká about the year 1868.



Haifa seen from the palm-grove with Mount Carmel in the distance.

much to be hopeful and thankful for also. To take but one instance more fully: Observe the fierce and as yet unsilenced dispute which the proposal for the introduction of a binding and universal pact of non-aggression among the nations of Europe has aroused among the avowed supporters of the League of Nations—a League so auspiciously welcomed for the ideal that prompted its birth, yet now so utterly inadequate in the actual principles that underlie its present-day structure and working. And yet, in the great outcry raised by post-war nationalism in blindly defending and upholding the unfettered supremacy of its own sovereignty, and in repudiating unreservedly the conception of a world super-state, can we not discern the re-enactment only on a larger scale of the dramatic struggles that heralded the birth of the reconstructed and unified nations of the West? Has not authentic history clearly revealed in the case of these nations the painful yet inevitable merging of rival, particularistic and independent cities and principalities into one unified national entity, the evolving of a crude and narrow creed into a nobler and wider conception? Is not a parallel struggle being now manifested on the world stage of ever-advancing humanity? Can it lead to any other result than that which shall reaffirm the truth of humanity's onward march towards an ever-widening conception, and the ever-brightening glory of its destiny? Reverses and setbacks, such as we have already witnessed, no doubt will retard the ripening of the choicest fruit on the tree of human development. Yet the fierceness of controversy, the weight of argument advanced in its disfavor, cannot but contribute to the broadening of the basis and the consolidation of the foundations upon which the stately edifice of unified mankind must ultimately rest. Let us take heart therefore, and labor with renewed vigor and deepened understanding to contribute our share to those forces which, whether or not cognizant of the regenerating Faith of Bahá'u'lláh in this age, are operating, each in its respective sphere and under His all-encompassing guidance, for the uplift and the salvation of humanity.

October 18, 1927.

At this grave and momentous period through which the Cause of God, in conformity with the divine wisdom is passing, it is the sacred duty of every one of us to endeavor to realize the full significance of this hour of transition, and then to make a supreme resolve to arise steadfastly for the fulfillment of our sacred obligations.

A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.

Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the following: "Whenever ye enter the council chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-powerful may graciously aid you to achieve supreme victory: 'O God, my God! We are servants of Thine who have turned with devotion to Thy Holy Face, who have detached ourselves from all beside Thee in this glorious Day. We have gathered in this spiritual assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lord, our God! Make us the signs of Thy Divine Guidance, the standards of Thy Exalted Faith amongst men, servants to Thy Mighty Covenant, O Thou, our Lord Most High! Manifestations of Thy Divine Unity in Thine Abhá Kingdom, and resplendent stars shining upon all regions. Lord! Aid us to become seas surging with the billows of Thy Wondrous Grace, streams flowing from Thy All-glorious Heights, goodly fruits upon the Tree of Thy Heavenly Cause, trees waving through the breezes of Thy Bounty in Thy Celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine Effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art

the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate.' "

Furthermore, 'Abdu'l-Bahá reveals the following: "It is incumbent upon everyone not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience to them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail."

Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following: "The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of

one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition: They must, when coming together, turn their faces to the Kingdom on high and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in nowise permissible for one to belittle the thoughts of another; nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the divine blessings, the hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit."

This is indeed a clear indication of the

Master's express desire that nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National body representing all the various local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the National (Bahá'í) body. With this National body also will rest the decision whether a given question is of local or national (Bahá'í) interest.

March 5, 1922.

As the administrative work of the Cause steadily expands, as its various branches grow in importance and number, it is absolutely necessary that we bear in mind this fundamental fact that all these administrative activities, however harmoniously and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Bahá'í Faith. Let us take heed lest in our great concern for the perfection of the administrative machinery of the Cause, we lose sight of the Divine Purpose for which it has been created. Let us be on our guard lest the growing demand for specialization in the administrative functions of the Cause detain us from joining the ranks of those who in the forefront of battle are gloriously engaged in summoning the multitude to this New Day of God. This indeed should be our primary concern; this is our sacred obligation, our vital and urgent need. Let this cardinal principle be ever borne in mind, for it is the mainspring of all future activities, the remover of every embarrassing obstacle, the fulfillment of our Master's dearest wish.

January 10, 1926.

The administrative machinery of the Cause having now sufficiently evolved, its aim and object fairly-well grasped and understood, and its method and working made more familiar to every believer, I feel the time is ripe when it should be fully and consciously utilized to further the purpose for which it has been created. It should, I strongly feel, be made to serve a two-fold purpose. On one hand, it should aim at a steady and gradual expansion of the Movement along lines that are at once broad, sound and universal; and on the other it should insure the internal consolidation of the work already achieved. It should both provide the impulse whereby the dynamic forces latent in the Faith can unfold, crystallize, and shape the lives and conduct of men, and serve as a medium for the interchange of thought and the co-ordination of activities among the divers elements that constitute the Bahá'í community.

May 11, 1926.

With this vision clearly set before us, and fortified by the knowledge of the gracious aid of Bahá'u'lláh and the repeated assurance of 'Abdu'l-Bahá, let us first strive to live the life and then arise with one heart, one mind, one voice, to reinforce our numbers and achieve our end. Let us recall, and seek on this sad occasion the comfort of, the last wishes of our departed yet ever-watchful Master:

"It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the triumphal cry 'Ya-Bahá'u'l-Abbá!' (O Thou the Glory of Glories). . . . The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion, and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the divine guidance; till at last they made the world another world, illumined the surface of the earth, and even to their last hour proved self-sacrificing in the pathway of that beloved One of God. Finally in various lands



Arch-enemy of the cause of Bahá'u'lláh: the late Hají Mírza Ágásí, grand vizir of Muḥammad Sháh of the Oájár dynasty.

they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!"

Having grasped the significance of these words, having obtained a clear understanding of the true character of our mission, the methods to adopt, the course to pursue, and having attained sufficiently the individual regeneration—the essential requisite of teaching—let us arise to teach His Cause with righteousness, conviction, understanding and vigor. Let this be the paramount and most urgent duty of every Bahá'í. Let us make it the dominating passion of our life. Let us scatter to the uttermost corners of the earth; sacrifice our personal interests, comforts, tastes and pleasures; mingle with the divers kindreds and peoples of the world; familiarize ourselves with their manners, traditions, thoughts and customs; arouse, stimulate and maintain universal interest in the Movement, and at the same time endeavor by all the means in our power, by concentrated and persistent attention, to enlist the unreserved allegiance and the active support of the more hopeful and receptive among our hearers. Let us too bear in mind the example which our beloved Master has clearly set before us. Wise and tactful in His approach, wakeful and attentive in His early intercourse, broad and liberal in all His public utterances, cautious and gradual in the unfolding of the essential verities of the Cause, passionate in His appeal yet sober in argument, confident in tone, unswerving in conviction, dignified in His manner—such were the distinguishing features of our Beloved's noble presentation of the Cause of Bahá'u'lláh.

November 24, 1924.

It would be impossible at this stage to ignore the indispensability or to overestimate the unique significance of the institution of the National Spiritual Assembly—the pivot round which revolve the activities of the believers throughout the American continent. Supreme is their position, grave their responsibilities, manifold and arduous their duties. How great the privilege, how delicate the task of the assembled delegates whose function it is to elect such national representatives as would by their

record of service ennoble and enrich the annals of the Cause! If we but turn our gaze to the high qualifications of the members of Bahá'í Assemblies, as enumerated in 'Abdu'l-Bahá's Tablets, we are filled with feelings of unworthiness and dismay, and would feel truly disheartened but for the comforting thought that if we rise to play nobly our part every deficiency in our lives will be more than compensated by the all-conquering spirit of His grace and power. Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience. May the incoming National Spiritual Assembly—the privileged and chosen servants of the Cause—immortalize their term of stewardship by deeds of loving service, deeds that will redound to the honor, the glory and the power of the Most Great Name.

I would also earnestly entreat all the delegates at this coming Convention, and through them I appeal to the larger body of believers whom they represent, to ever bear in mind the supreme injunction of 'Abdu'l-Bahá, to teach unceasingly until the "head cornerstone of the foundation" of the Cause of God is firmly established in every heart. Let those whose time, resources and means allow, travel throughout the length and breadth of that vast continent, let them scatter to the most distant regions of the earth and, fired with enthusiasm and detachment, hand on the torch of God's undying flame to the waiting multitudes of a sadly-stricken world.

June 3, 1925.

... As already intimated, I have read and re-read most carefully the final draft of the By-Laws drawn up by that highly-talented, much-loved servant of Bahá'u'lláh, Mountfort Mills, and feel I have nothing substantial to add to this first and very creditable attempt at codifying the principles of general Bahá'í administration. I heartily and unhesitatingly commend it to the earnest perusal of, and its loyal adoption by,

every National Bahá'í Spiritual Assembly, whether constituted in the East or in the West. I would ask you particularly to send copies of the text of this document of fundamental importance accompanied by copies of the Declaration of Trust and the text of the Indenture of Trust, to every existing National Spiritual Assembly, with my insistent request to study the provisions, comprehend its implications, and endeavor to incorporate it, to the extent that their own circumstances permit, within the framework of their own national activities. You can but faintly imagine how comforting a stimulant and how helpful a guide its publication and circulation will be to those patient and toiling workers in Eastern lands, and particularly Persia, who in the midst of uncertainties and almost insuperable obstacles are straining every nerve in order to establish the world order ushered in by Bahá'u'lláh. You can hardly realize how substantially it will contribute to pave the way for the elaboration of the beginnings of the constitution of the world-wide Bahá'í Community that will form the permanent basis upon which the blest and sanctified edifice of the first International House of Justice will securely rest and flourish.

I would specifically remind you that in the text of the said By-Laws which to the outside world represents the expression of the aspirations, the motives and objects that animate the collective responsibilities of Bahá'í Fellowship, due emphasis should not be placed only on the concentrated authority, the rights, the privileges and prerogatives enjoyed by the elected national representatives of the believers, but that special stress be laid also on their responsibilities as willing ministers, faithful stewards and loyal trustees to those who have chosen them. Let it be made clear to every inquiring reader that among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause, are those that require them to win by every means in their power the confidence and affection of those whom it is their privilege to serve. Theirs is the duty to investigate and acquaint themselves with the considered views, the prevailing sentiments, the personal con-

victions of those whose welfare it is their solemn obligation to promote. Theirs is the duty to purge once for all their deliberations and the general conduct of their affairs from that air of self-contained aloofness, from the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness, in short, from every word and deed that might savor of partiality, self-centeredness and prejudice. Theirs is the duty, while retaining the sacred and exclusive right of final decision in their hands, to invite discussion, provide information, ventilate grievances, welcome advice from even the most humble and insignificant members of the Bahá'í Family, expose their motives, set forth their plans, justify their actions, revise if necessary their verdict, foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between them on one hand and all local Assemblies and individual believers on the other. . . .

October 18, 1927.

Dearly-beloved brothers and sisters in
'Abdu'l-Bahá:

Events, of a startling character and of the utmost significance to the Faith of Bahá'u'lláh, have recently transpired throughout the Near and Middle East in such rapid succession, that I feel moved to write about them to those who, in distant lands and with eager hearts, are waiting to witness the fulfilment of the prophecies of Bahá'u'lláh. You will, I am certain, rejoice with me to learn that the quickening forces of internal reform are swiftly awakening from their age-long slumber of negligence those lands which, trodden by the feet of Bahá'u'lláh and wherein are enshrined the memorable scenes of His birth, His ministry, His exiles, His banishments, His suffering and His ascension, are destined in the fulness of time to play a pre-eminent role in the regeneration of the East—nay of all mankind.

From Persia, the cradle of our Faith and the object of our tenderest affections, there breaks upon us the news of the first stirrings of that social and political Reformation which, as we firmly believe, is but the direct and unavoidable consequence of that

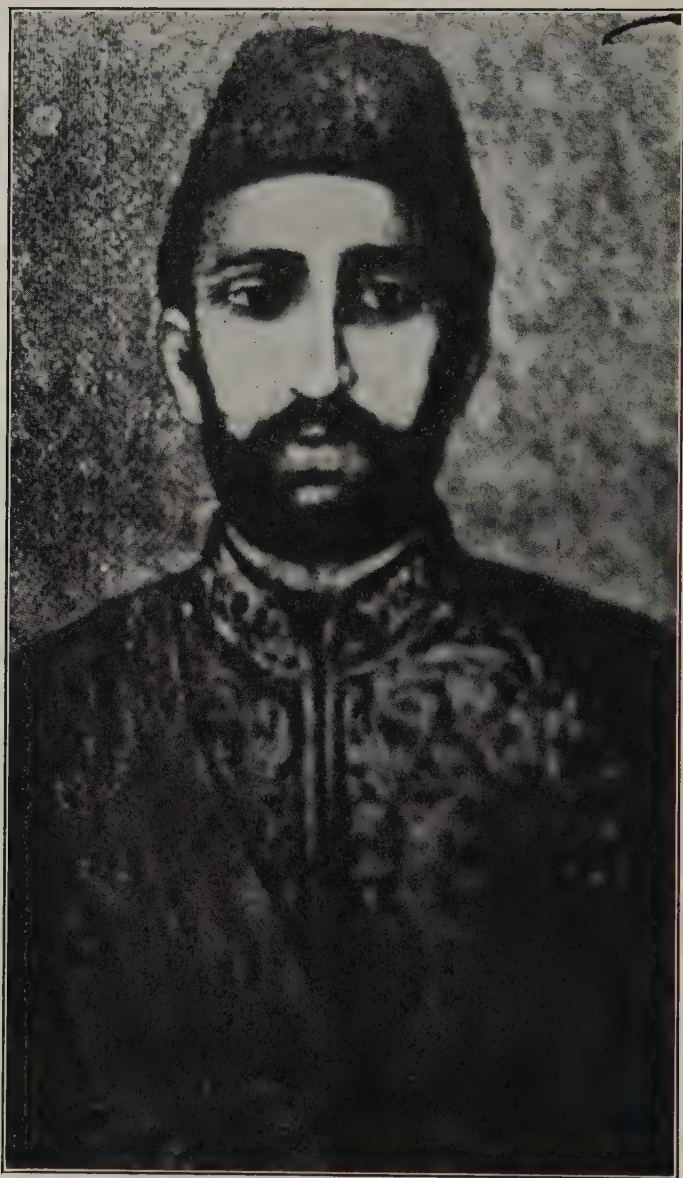
great spiritual Revival ushered in by the Revelation of Bahá'u'lláh. These social and political forces now released by the Source of such a tremendous Revival are bound in their turn to demolish one by one the barriers that have so long impeded its flow, sapped its vitality and obscured its radiance.

From a communication addressed to me recently by the National Spiritual Assembly of the Bahá'is of Persia, as well as from reliable reports submitted by the local representatives of the Persian believers, and confirmed by the vivid narrative of visiting pilgrims, it is becoming increasingly manifest that the glowing promises so many times uttered by our departed Master are, with extraordinary exactitude and remarkable swiftness, being successfully fulfilled. Reforms of a revolutionary character are, without bloodshed and with negligible resistance, gradually transforming the very basis and structure of Persia's primitive society. The essentials of public security and order are being energetically provided throughout the length and breadth of the Sháh's dominion, and are hailed with particular gratification by that much harassed section of the population—our long-suffering brethren of that land. The rapidity, the incredible ease, with which the enlightened proposals of its government, in matters of education, trade and finance, means of transportation and travel, and the development of the country's internal resources, are receiving the unqualified sanction of a hitherto reactionary Legislature, and are overcoming the resistance and apathy of the masses, have undoubtedly tended to hasten the emancipation of our Persian brethren from the remaining fetters of a once despotic and blood-stained régime. The severely repressive and humiliating measures undertaken on the initiative of progressive provincial Governors, and with the connivance of State officials in the Capital, aiming at the scattering and ultimate extinction of a rapidly waning clergy, such as degradation, detainment, deportation and in some cases pitiless execution, are paving the way for the entire removal of the shackles imposed by an ignorant and fanatical priesthood upon the administration of State affairs. In matters of dress, in the obligatory

enforcement of a uniform style of national head-gear; in the strict limitation of the number, the rights and the prerogatives of high ecclesiastical officials; in the growing unpopularity of the veil among almost every section of society; in the marked distinction which unofficially and in various phases of public life is being made by an enlightened and pressing minority between the tottering forms of a discredited Ecclesiasticism and the civil rights and duties of civilized society; in the general laxity in religious observances and ceremonials; in the slow and hidden process of secularization invading many a government department under the courageous guidance of the Governors of outlying provinces—in all of these a discerning eye can easily discover the symptoms that augur well for a future that is sure to witness the formal and complete separation of Church from State.

To this uplifting movement, various external factors are being added that are tending to hasten and stimulate this process of internal regeneration so significant in the life of renascent Persia. The multiplicity and increasing facilities in the means of transportation and travel; the State visit of energetic and enlightened reformers to Persia's capital; the forthcoming and widely-advertised journey of the Sháh himself to the progressive capitals of Western Europe; the repercussion of Turkey's astounding reforms among an essentially sensitive and receptive people; the loud and persistent clamor of a revolting order in Russia against the evil domination and dark plottings of all forms of religious sectarianism; the relentless vigor with which Afghánistán's ambitious Ruler, reinforced by the example of his gracious Consort, is pursuing his campaign of repression against a similar order of a corrupted clergy at home—all tend to lend their force in fostering and fashioning that public opinion which can alone provide an enduring basis for the reform Movement destined to usher in that golden Era craved for by the followers of the Faith in Bahá'u'lláh's native land.

As a direct consequence of the birth of this new consciousness in the life of the nation, as evidenced by these early stirrings in the minds of the people, both high and



'Abdu'l-Hamíd: Sultán of Turkey. The most powerful enemy of 'Abdu'l-Bahá.

low, meetings of an elaborate character, unprecedented in the number of their attendants, in the tone of the public addresses, in the undisturbed atmosphere of their proceedings, and the general impressiveness of their organization, have been publicly held in Tíhrán, under the auspices of the National Spiritual Assembly of the Bahá'ís of Persia. Particularly significant and impressive were those that were held in the Hazíratu'l-Quds, the administrative and spiritual center of the Faith in the Capital, on the occasion of the twin Festivals commemorating the declaration of the Báb and the birth of 'Abdu'l-Bahá, at the chief of which no less than two thousand representative Bahá'ís and non-Bahá'ís, leaders of public opinion, State officials and foreign representatives were officially invited. The addresses stressing the universality of the Teachings of the Cause, the formal and ordered character of the proceedings so unusual a feature to a gathering of such proportions, the mingling of the Bahá'ís with the recognized representatives of progressive thought in the Capital who, by virtue of their high office and stately appearance, lent color and weight to the concourse of attending believers, have all contributed to enhance the brilliance and spiritual significance of that gathering on that memorable occasion.

Moreover, reports of a highly encouraging nature, are being continually received from local Assemblies and individual believers, giving the names and stating the number of influential Persians who, hitherto reluctant to declare openly their faith in Bahá'u'lláh, are as a result of this reassuring and promising state of affairs emerging from the obscurity of their concealment and enlisting under the erected banner of Bahá'u'lláh. This has served to embolden the followers of the Faith to take the necessary steps, under the direction of their local Assemblies, for the institution of Bahá'í schools, for the holding of public gatherings, for the establishment of Baha'í hostels, libraries and public baths, for the construction of official headquarters for their administrative work, and for the gradual execution among themselves, within the limits imposed upon them by the State, of the laws and ordinances revealed in the Kitábu'l-

Aqdas. Words fail me to describe the feelings of those patiently suffering brethren of ours in that land who, with eyes dim with tears and hearts overflowing with thanksgiving and praise, are witnessing on every side and with increasing force the unfolding of a Faith which they have served so well and love so dearly. Accounts pathetic and inspiring in their tone are being received from that steadfast and cheerful band of exultant believers, and are being shared with the resident friends in the Holy Land who, having had the privilege of close and continued association with the person of 'Abdu'l-Bahá, cannot but marvel at the range, the potency and accuracy of the prophecies of their departed Master.

From Turkey, on whose soil, for well nigh three score years and ten, were enacted some of the sublimest and most tragic scenes in the annals of the Cause; Turkey, under whose rule Bahá'u'lláh twice proclaimed Himself, was thrice exiled and banished, and finally ascended to the Abhá Kingdom, and where 'Abdu'l-Bahá spent more than fifty years of His life, in incarceration and suffering; has of late been rudely awakened to a Call which it has so long obstinately despised and ignored. Following on the overthrow of that effete theocracy, resting on the twin institutions of the Caliphate and Sultanate—those two sinister forces that have combined to inflict the deadliest blows to our beloved Faith in the earliest stages of its infancy and growth—an uncompromising policy aiming at the secularization of the State and the disestablishment of Islám was initiated and carried out with exemplary vigor. Religious institutions and monastic orders which under the guise of religious propaganda were converted into hot-beds of political intrigue and sedition were peremptorily closed, their adherents scattered and banished, their funds confiscated, their privileges and prerogatives abolished. None, save the little band of Bahá'u'lláh's devoted followers, escaped the trenchant axe of the pitiless reformer; all, without fear or favor, had to submit to his searching investigations, his dictatorial edicts, his severe and irrevocable judgment. Lately, however, the Turkish Government, faithful to its policy of ceaseless vigilance,

and fearful of the growing activities of the Bahá'ís under its rule, decided to order the Police in the town of Smyrna to conduct a close investigation into the purpose, the character and the effects of Bahá'í activity in that town. No sooner were the representative Bahá'ís in that locality arrested and conducted to the Law Courts for purposes of investigation, than the President of the Bahá'í Spiritual Assembly of Constantinople who, having read in the morning papers the report of the Smyrna incident, had resolved unsummoned to offer the necessary explanations to the authorities concerned, was in his turn arrested and taken to the Police headquarters where he soon afterwards was joined by the other members of the Assembly. The official searching of their homes, the seizure of whatever Bahá'í literature they had in their possession, their twenty-four hour detention at the Police station, the searching severity of the cross-examination to which they were subjected—all proved powerless to alarm and shake the faith of those intrepid champions of the Cause, or to evince anything detrimental to the best interests of the State. On the contrary, they served to deeply impress upon the minds and hearts of the officials concerned the sublimity, the innocence, and the dynamic force of the Faith of Bahá'u'lláh. So much so that their books were returned, a genuine desire to deepen their knowledge of the Cause was expressed by their examiners, and widespread publicity, as reflected in the articles of about a dozen leading newspapers of Turkey, was accorded by the Government, proclaiming the innocence of the Cause and lifting up the ban that now so oppressively weighs upon religious institutions in Turkey.

From Constantinople in European Turkey to the eastern confines of Anatolia, on the banks of the river Euphrates, where a small and flourishing Bahá'í Community has been recently established, a wave of public interest, criticism and inquiry is sweeping over the surface of the land, as witnessed by the character and number of the leading articles, the illustrations and caricatures that have appeared in the most prominent newspapers of the Capital and the provincial towns of Asiatic Turkey. Not only Turkey,

but its neighboring countries of the East and the West, have lifted up their voice in the vindication of the Bahá'í truth. From information thus far gathered we learn that in Hungary, in 'Iráq, Egypt and Syria, and as far west as France and England, newspapers have, of their own accord, with varying degree of accuracy, and in more or less detail, reported this incident in their columns, and have given, unasked and unaware, such publicity to our beloved Faith which no campaign of teaching, however elaborately organized by the believers themselves, could ever hope to achieve at the present time. Surely the invincible arm of Bahá'u'lláh, working through strange and mysterious ways, will continue to guard and uphold, to steer the course, to consolidate, and eventually to achieve the world-wide recognition and triumph of His holy Faith.

And while the East, through suffering and turmoil, is moving on in its slow and toilsome march towards the acceptance of God's holy Faith, let us turn for a moment our gaze to the Western Hemisphere, and particularly to the American continent, and attempt to visualize the possibilities of the future spread of the Cause, and to estimate afresh those golden yet swiftly passing opportunities which Bahá'u'lláh in those far-away lands has accorded to His chosen people. I feel thoroughly convinced, and am moved to share this firm conviction within me with that great company of Western believers, that in the speedy resumption of the sorely-neglected construction of the Mashriqu'l-Adhkár at Wilmette lies our undoubted privilege, our primary obligation, our most vital opportunity to lend an unprecedented impetus to the advancement of the Cause, not only throughout the West but in every country of the world. I would not stress at this moment the prestige and good name of the Cause, much as they are involved in this most pressing issue; I would not dwell upon the eager expectancy with which the unnumbered followers of the Faith as well as the vast number of the non-believers in almost every section of society throughout the East are awaiting to behold that noble structure rear its head in the heart of that far-western continent; nor would I expatiate on the ineffable beauty



The room occupied by 'Abdu'l-Bahá at the time of His Ascension.

of this holy edifice, its towering glory, its artistic design, its unique character, or its functions in the organic life of the Bahá'í community of the future. But I would with all the strength of my conviction emphasize the immeasurable spiritual significance of an edifice, so beauteous, so holy, erected solely by the concerted efforts, strained to the utmost degree of self-sacrifice, of the entire body of the believers who are fully conscious of the significance of the Revelation of Bahá'u'lláh. In this vast endeavor, unparalleled in modern times, in its world-wide range, its spontaneity, its heroic and holy character, the American believers, on the soil of whose country Bahá'u'lláh's first universal House of Worship is to be built, must, if they be faithful to their trust, claim and fulfil a pre-eminent share in the collective contributions offered by the Bahá'ís of the world.

For this reason do I feel impelled to direct my incessant plea in particular to the followers of the Faith in the United States and Canada to arise and play their part, while there is yet time, and not to allow their earnest strivings to be swamped and superseded by the self-sacrificing heroism of the multitude of their brethren in Persia. Again I feel the urge to remind you one and all of the necessity of keeping ever in mind this fundamental verity that the efficacy of the spiritual forces centering in, and radiating from, the first Mashriqu'l-Adhikár in the West will in a great measure depend upon the extent to which we, the pioneer workers in that land will, with clear vision, unquenchable faith, and inflexible determination, resolve to voluntarily abnegate temporal advantages in our support of so meritorious an endeavor. The higher the degree of our renunciation and self-sacrifice, the wider the range of the contributing believers, the more apparent will become the vitalizing forces that are to emanate from this unique and sacred edifice; and the greater, in consequence, the stimulating effect it will exert upon the propagation of the Faith in the days to come. Not by the abundance of our donations, not even by the spontaneity of our efforts, but rather by the degree of self-abnegation which our contributions will en-

tail, can we effectively promote the speedy realization of 'Abdu'l-Bahá's cherished desire. How great our responsibility, how immense our task, how priceless the advantages that we can reap!

December 6, 1928.

—
Fellow-laborers in the Divine Vineyard:

I feel impelled by the force of various circumstances to share with you the news of recent happenings in those countries of the Near and Middle East which, by the ruling of Providence, are in these days undergoing a transformation which is as startling in its features as it is significant in its bearings upon the interests of our beloved Faith.

I have already in my previous communication briefly referred to the nature and effects of that momentous Revolution which has, with surprising swiftness, substituted a westernized and rejuvenated Turkey for the primitive and decrepit Ottoman Empire. I have also attempted to describe the first stages of that recent and moving episode which has served in a manner that is truly providential to thrust the Bahá'í community in Turkey out of the obscurity of oppressive neglect into the broad daylight of official and public attention.

Recently, however, from the reports that have been received from the elected representatives of the believers in different parts of Turkey, it appears that the investigations conducted by the Police authorities in the capital and provinces of that land have proved but a preliminary to a more official and detailed inquiry into the Bahá'í position with respect to the laws recently promulgated by the Republican government. For no sooner were the followers of Bahá'u'lláh released from detention at the Police headquarters and given the assurance that their Faith was in no way associated with any political design or motive, than an official communication was delivered to their representatives summoning them to appear before the State's criminal Tribunal on the charge of infraction of the law of the Republic requiring the registration and authorization of all public gatherings and associations within the jurisdiction of the State. To this summons our brethren yielded im-

mediate and implicit obedience. They indeed welcomed this further opportunity to assert not only the innocence of their Faith but to vindicate as well the sublimity of the teachings of Bahá'u'lláh. Realizing that with this fresh development their case had assumed a solemn and juridical character, the undaunted champions of the Cause resolved to seek the assistance of an expert and sympathetic advocate, who would reinforce from a purely legal standpoint the spiritual argument which they reserved for themselves to propound. For a period ranging from a week to eighteen days the attention of the officers of the Court, of the elected representatives of the believers, of their officially appointed advocates, and of the visiting public was focused upon the deliberations of a Court that closely scrutinized not only the conduct and motives of the Bahá'í followers but the laws and principles, the past history and the present position of the Faith itself.

Fortified by the reflection that never before in Bahá'í history have the followers of Bahá'u'lláh been called upon by the officials of a State, responsible for the administration of Justice, to unfold the history and principles of their Faith, our brethren in Turkey decided to assert in their entirety those distinguishing laws and ordinances of the Bahá'í Revelation which the terrors of a suspicious autocracy had so long compelled them to dissimulate and ignore.

I cannot do better than quote in this connection a few passages from the text of the official defense which in a moving language was pronounced by the President of the Constantinople Bahá'í Spiritual Assembly at a plenary session of the Court on that historic occasion:—"Le Béhaisme est une religion universelle, moderne et absolument indépendante. Si l'on désire une désignation plus moderne encore: c'est une institution de clémence, de bonne entente et d'amour, en d'autres termes, de progrès moral et spirituel. Il n'est ni une secte, ni une branche des autres religions et doctrines diverses. Il est cependant leur aboutissement naturel, logique et pour ainsi dire scientifique. C'est la raison pour laquelle l'on trouve parmi ses adhérents des personnes, venant de toutes les religions et doctrines existantes dans le

monde, et qui se comptent aujourd'hui par millions. . . . Ces explications ne sauraient toutefois suffire à dévoiler le mystère qui est au fond des sacrifices, consentis dans ce siècle en Orient, par plus de vingt mille martyrs du Béhaisme, parmi lesquels se trouve Qurratu'l-Ayn Táhirih (la joie des yeux, la pure) cette jeune femme turque, dépeinte ainsi par notre illustre écrivain Suleyman Nasif, et dont le martyre sans précédent est cité aujourd'hui par le monde entier comme l'épopée sans pareille de la cause humaine. Je ne sais si ces explications peuvent élucider les raisons pour lesquelles il se trouve à cette doctrine pétrie également par le sang turc des amis parmi des hommes de race turque, cette race qui dans tout procès du genre humain et de ses nobles aspirations, n'a pas hésité jusqu'ici à verser son sang. . . . Toutefois, les Béhaïs n'ont point dissimulé leur présence en Turquie, surtout depuis le régime de la République. C'est ainsi qu'ils se sont fait inscrire comme Béhaïs sur les feuilles du dernier recensement à Constantinople. D'autre part est-il admissible que le Gouvernement ignore leur présence dans cette ville? Cela étant, il ne saurait être imaginé que les Béhaïs soient, sous le régime de la République, poursuivis comme tels, surtout après avoir acquis leur liberté sous le régime de la Constitution qui a suivi celui de la tyrannie durant lequel ils étaient persécutés. . . . Mais avant de terminer, je ne puis m'empêcher de dire avec une entière assurance, que les adeptes en Turquie de cette doctrine, sont surs de la Justice d'un pays régi par la première véritable République pleine de lumière dont s'honore aujourd'hui tout l'Orient. . . . Ces déclarations d'une part, et la conduite suivie par les Béhaïs, à l'occasion de cet incident qui a commencé par l'interrogatoire auquel ils ont été soumis par la Police, de l'autre, sont la preuve convainquante de la sincérité et de la bonne foi avec lesquelles nous nous comportons tant vis-à-vis de la Justice que de celui du Gouvernement. Ainsi, nous aurions pu soustraire certaines pièces qui constituent les seuls documents pouvant servir à nous assimiler à des sociétés. Ne nous voyant pas en contravention avec la loi, nous n'avons rien voulu dissimuler, comme personnellement je ne cherche qu'à tout dire

ici. Ce n'est là d'ailleurs qu'une nécessité dictée par le Béhaïsme et la conformation à une recommandation de Bahá'u'lláh. Lui nous dit: '*Devant La Justice Dites La Vérité et ne Craignez Rien.*'"

To these hotly-contested debates two circumstances of an unexpected character lent color and force, and must have contributed in no small measure to the successful conclusion of the issue. The participation of a noted Turkish publicist and author whose expressed sympathy for the Cause had identified him with the group of the suspected believers, and the association of the name of the Dowager Queen of Rumania with the Bahá'í Faith as a result of the discovery among the seized documents of the Constantinople Bahá'í Assembly of her public pronouncements on the Cause and her personal message to the friends in that city, both served to reinforce the position of the Bahá'ís and greatly encouraged them in their task. I am assured by a letter addressed to me by the President of the Constantinople Assembly that the sessions of the Court were dignified in their proceedings, sublime in the presentation of the ideals of the Cause, and representative in the character of their attendants. He writes:—"Ce fut une déclaration de la Cause dans toute sa grandeur, et jamais l'Orient n'a vu retentir le nom de Behá dans une pareille formule. . . . J'ai préféré laisser l'avocat qui n'est pas Behá'í en parler. En effet cela a eu plus d'effet d'entendre l'avocat, emporté par je ne sais quelle mystérieuse poussée, crier, après avoir cité les principes ainsi: 'Monsieur le Juge! n'est-ce pas là en somme l'idéal vers lequel marche actuellement notre pays avec en tête notre Grand Gazíá.'"

The extravagant language of the newspapers in reporting the details of this official inquiry served in turn to accentuate the publicity already achieved, and induced the officials of the Court to exercise scrupulous impartiality in the consideration and judgment of the case. As to the verdict that has been pronounced on December 13th, it is stated clearly that although the followers of Bahá'u'lláh, in their innocent conception of the spiritual character of their Faith, found it unnecessary to apply for leave for the conduct of their administrative activities

and have thus been made liable to the payment of a fine, yet they have, to the satisfaction of the legal representatives of the State, not only established the inculpability of the Cause of Bahá'u'lláh, but have also worthily acquitted themselves in the task of vindicating its independence, its Divine origin, and its suitability to the circumstances and requirements of the present age. It will be admitted that this recognition on the part of the authorities would have never been so speedily secured had the representatives of the believers proceeded through the ordinary and official channels to obtain such a recognition from their government.

Surely every unprejudiced observer, reviewing on one hand the turbulent history of the Cause in Turkey and recalling on the other the series of internal convulsions that have seized that country, cannot but marvel at the contrast between the swift decline of an all-powerful theocracy and the gradual consolidation of a persecuted Faith. He will appreciate the significance of the circumstances that have caused on one hand the dismemberment of what was the most powerful institution of Islám, and contributed on the other to the emergence upon its ruins of the very Faith it has vainly labored to suppress. Should he look further into the past and consult the annals of Christendom during the first century of the Christian era, he cannot fail to observe the striking parallel between the cataclysmic visitation of Providence that has afflicted the most sacred institutions of the Jews in the Holy Land and the utter collapse in this, the first century of the Bahá'í era, of the Sultanate and the Caliphate, the highest institutions of orthodox Islám. He will recall the severities which the hand of Titus inflicted upon the Jews, the harassing siege of Jerusalem, the destruction of the Holy City, the profanation of the Temple, the desecration of the Holy of Holies, the transfer of its priceless treasures to the imperial city of Rome, the erection on the site of Zion the pagan colony of Celia Capitolina, the massacre of the Jews, and the exile and dispersion of most of the survivors. In like manner, he will observe that almost in the corresponding decade of the first century of



House of Bahá'u'lláh (in the center) in 'Akká in which the Kitábu'l-Aqdas was revealed.



A view of the illuminated Shrine in Mount Carmel.

the era of Bahá'u'lláh, not at the hand of the infidel, but by a recognized ruler professing the faith of Islám, a blow, unprecedented in its magnitude, has been dealt to the highest seats of authority in the Islámic world. He will call to mind the recent disestablishment of the state religion of Turkey, the overthrow of the dynasty of the House of 'Uthmán, the loss of the unity of the vast majority of the adherents of the Muḥammadan Faith, the humiliation inflicted upon the whole hierarchy of its ecclesiastical exponents in that land, the abolition of religious courts, the annulment of the provisions of the Qur'án, the promulgation of a universal Western code of civil law, the suppression of its Orders and the closing of most of its seminaries and establishments.

Such a close correspondence between these historic retributions which the Almighty's avenging arm has chosen to inflict upon the persecutors of Christ and Bahá'u'lláh cannot but fortify the confidence of every Bahá'í believer in the future glories of this Divine Dispensation. Particularly will he feel strengthened when he recalls the triumphs that have signalized the advance of Christianity after the humiliation of its enemies. And as he ponders upon the circumstances that have given such startling publicity to the Cause, not only throughout Turkey but in the adjoining countries as well, he cannot fail to recognize in this strange episode, following so closely upon the fall of the mighty stronghold of Bahá'í opposition, a prelude to a higher recognition and fuller unfoldment of the Faith of Bahá'u'lláh.

In Persia, where, unlike its ill-fated sister nation Afghánistán, the pace of reform has been wisely regulated, the salutary effects of the progressive régime established by its enlightened ruler are not only reacting upon the social and economic structure of its society, but are being increasingly felt by the mass of the followers of Bahá'u'lláh in that land. The welter of controversy into which the drastic reforms of a determined government, aiming at the gradual secularization of the State, has plunged a revolting clergy has afforded our Persian brethren their long-desired opportunity to pursue un-

trammelled the course of their spiritual and humanitarian activities. The deportation of a considerable number of Muslim ecclesiastical officials, amongst them the heir of that notorious and bloodthirsty Mujtahid of Işfáhán, "the Son of the Wolf," has served to clear the ground for the extension and consolidation of Bahá'í institutions. Already, as reported from an outlying center in the province of Yazd, a leading but fair-minded Mullá has, upon the discovery of the specific prophecy of 'Abdu'l-Bahá regarding the forced abandonment of the traditional head-dress of Muslim clericals, acknowledged the Divine origin of the Bahá'í Faith, embraced its truth, and openly enlisted as an active supporter of its institutions.

Moreover, it is stated that in various quarters, and among responsible sections of the community the matter of the codification and introduction of a Western civil code, and its universal application to all the different religious communities is being freely discussed, and its desirability increasingly emphasized. As a preliminary measure, however, to the introduction of such a far-reaching reform, certain changes of policy have been lately initiated, not in the form of hastily conceived dictatorial edicts, but as a result of the mature deliberations and with the sanction of the national representatives of the people. The systematization of the laws of marriage and contract; the establishment of a Land Registry wholly independent of ecclesiastical control; the distribution of birth certificates of a purely undenominational character; the increasing prominence accorded to the social rights of womanhood; the close attention paid by State authorities to the education of Persian youth in the Universities of Europe; the banning of all Muslim Passion Plays throughout the territory of the Sháh; the bold and various schemes that have been launched for the embellishment of the Persian Capital—all are welcome signs of the approaching era which is to witness the spiritual and material ascendancy of Persia among the peoples and nations of the world.

In this ever-improving environment and witnessing on every side the downfall of those institutions that have crippled their



A group of early pioneers of the Faith, including a number of companions in exile of Bahá'u'lláh.

struggling Faith, the believers in Persia are joyously seizing every opportunity to demonstrate the redeeming power of the Cause of Bahá'u'lláh. An illuminating report, submitted by one of the most capable and trusted itinerant teachers of the Cause in Persia, has lately reached the Holy Land. In it the writer sets forth in graphic and accurate language the many evidences of the increasing vitality displayed by the Faith in different parts of Persia. Summoned by the Persian National Spiritual Assembly to interrupt his travels in the vicinity of the town of Mashhad in order to devote immediate attention to a situation that had unexpectedly arisen in Iṣfáhán, our indefatigable teacher and brother was surprised upon his arrival in that province to note in the various towns and villages he visited a ten-fold increase in the number of the adherents of the Faith since his last visit to those regions. He was moreover startled at the hospitality which he received at the hands of those persons who six years ago had been instrumental in expelling him from their localities, and who now had freely enlisted under the banner of Bahá'u'lláh. He was furthermore highly elated to learn that the prestige, the integrity and ability of the local Bahá'í Assemblies in that province had of late stood so high that non-Bahá'ís, exasperated by the corruption and incompetence of their own judges, had more than once freely submitted cases of dispute to the judgment of the elected representatives of the Bahá'í community in their locality.

Only a close and unbiased observer of the manner and habits of the Persian people, already familiar with the prevailing tendencies of different sections of the population, such as their apathy and indolence, the absence of a sense of public duty and of loyalty to principle, the lack of concerted effort and constancy in action, the habit of secrecy and blind surrender to the capricious will of an ignorant and fanatical clergy, can truly estimate the immensity of the task that faces every conscientious believer in that land. He will moreover readily testify to the high standard already attained by the Bahá'ís of Persia in their efforts to inculcate in the minds of their fellow-countrymen

the principles of the Divine Civilization ushered in by Bahá'u'lláh.

We have only to glance at the soul stirring written assurances of 'Abdu'l-Bahá in order to realize the magnitude and exalted character of the mission entrusted by Him to the adherents of the Faith in Bahá'u'lláh's native land. By the faithful application of the spiritual principles which their present administration is endeavoring to propagate; by the character of those indissoluble bonds of Bahá'í fellowship that cement the union of the mass of the believers with their elected councillors; by the distinctiveness of their future contributions in the domain of art, of science and of trade, of education and of industry—by these, and by still other convincing manifestations of the quickening vitality of their Faith, our Persian brethren are destined to demonstrate to the ruling powers on earth the majesty, the enduring stability and the unfailing efficacy of the Government of Bahá'u'lláh.

The following passage from the Tablet of 'Abdu'l-Bahá, revealed more than thirty years ago, while incarcerated within the walls of the prison-city of 'Akká, and addressed to the Bahá'ís of Khurásán, will undoubtedly stimulate those energetic friends of the West who long to contribute by every means in their power to the rehabilitation of their Master's native land:—

"Erelong will your brethren from Europe and America journey to Persia. There they will promote to an unprecedented degree the interests of art and industry. There they will rear the institutions of true civilization, promote the development of husbandry and trade, and assist in the spread of education. . . . Assuredly they will come; assuredly they will contribute in making of the land of Iran the envy and the admiration of the peoples and nations of the world."

And as we ponder these words of 'Abdu'l-Bahá in our hearts, let us also remember the prophetic utterances of Bahá'u'lláh, which reveal not only the merciless cruelty of the ecclesiastical leaders of Islám but also the measure of Divine retribution which now afflicts the oppressors of God's holy Faith:—

"O people of the Qur'án! Verily the

prophet of God, Muḥammad, sheddeth tears at the sight of your cruelty. Ye have assuredly followed your evil and corrupt desires and turned away your face from the light of guidance. Erelong will ye witness the result of your deeds; for the Lord my God lieth in wait and is watchful of your behavior. . . . Erelong He will raise in every city the standard of His sovereignty, and will wipe away the traces of them that have denied Him on the day of His return. . . . O concourse of Muslim divines! By your deeds the exalted station of the nation hath been abased, the standard of Islám hath been reversed and its mighty throne hath fallen. Whenever the Divine Reformer hath sought to ennoble the rank of the people, ye have tumultuously risen against Him and prevented Him from executing His purpose, wherefore the realm hath remained in grievous loss."

And in conclusion, I wish in a few words to pay a tribute, however inadequate, to the magnificent services rendered by that exemplary and indefatigable teacher of the Cause, our dearly-beloved sister, Miss Martha Root. Her international travels on behalf of the Bahá'í Faith, so wide in their range, so extensive in their duration, so inspiring in their results, will adorn and enrich the annals of God's immortal Faith. Her earliest journeys to the southernmost limits of the

American continent, to India and to South Africa, to the eastern confines of Asia, to the islands of the Southern Seas and the Scandinavian countries of the North; her more recent contact with the rulers and crowned heads of Europe and the impression which her undaunted spirit created in royal circles in the Balkan countries; her close affiliation with international organizations, peace societies, humanitarian movements and Esperantist circles; and her latest victories in the university circles of Germany—all constitute a compelling evidence of what the power of Bahá'u'lláh can achieve. These historic labors, pursued single-handed and in circumstances of financial stringency and ill-health, have been characterized throughout by a spirit of fidelity, of self-effacement, of thoroughness and vigor that none has excelled.

I appeal to individual believers and Bahá'í Assemblies alike to reinforce by every possible means the earnest strivings of such a precious soul, to respond speedily and entirely to every request that from time to time she feels moved to address to her fellow-workers in every land, to strive to attain the high standard of stewardship that she has set, and to pray from the very depths of their hearts for the uninterrupted continuance of her noble endeavors.

February 12, 1929.

TEXT OF BAHÁ'Í APPLICATION FOR CIVIL RECOGNITION BY THE PALESTINE ADMINISTRATION

Haifa, Palestine, 4 May, 1929.

Sir,

Replying to your letter requesting information about the religious laws relating to personal status that are observed by the Bahá'í Community in Palestine, I am authorized by their Spiritual Assembly to state that for some years the Community has been following such of its own religious laws as could be administered without recourse to a recognized court of law. This has been done most informally and has been possible only because all of the parties concerned

have been members of the Community and so have consented to the jurisdiction of Bahá'í laws. We feel, however, that, though this method has met our needs in the past, the time has now come when our personal affairs should be placed upon a more definite basis in relation to the laws of Palestine.

It is the wish of the Community that a uniform civil law of personal status should be adopted in Palestine that would be applicable to all residents, irrespective of their religious beliefs, and the Community would be glad to co-operate with the Government

بسم الله الرحمن الرحيم

تزوجایا قوم لطیف منکم من یدکر فی بن عبادی بذامن امری علیکم
 قولہ تبارک و تعالیٰ فی کتابہ الاقدس
 اتخذوه لانفسکم معینا
 بسم المعطی النیاص

ایحیوتمہ القدیمی بازوال والاہدی بااتصال اللہی شہد لدانہ بذاتہ اللہ الوافر الواحد العلیّ الععال نشدان علی الانبیا اولاد
 بوحایتہ واعترافہ دایمہ لم یزل کن فی علو اتعاض وسمو ارتعاض مقدس عن کریمہ وفضہ مستغنی عن وصف طسواء فلما اراد نظم
 العالم واطار وجود الکرم علی الامم شرع اشروع واطار المناجیح و فیما سنن شہد الکناج و جسد حسنا للنجاح والفلاح و امر بما یزال من ملکوت
 المقدس فی کتابہ الاقدس قولہ کریمایہ تزوجایا قوم لطیف منکم من یدکر فی بن عبادی بذامن امری علیکم اتخذوه لانفسکم معینا ونفعل فیکم علی
 البیان من اصل الایہ الذین بلوا جہدہم فی ارتفاع ہذا الدین البین و ما اضعفتم فی اندامہ اللامنین و ایحیوتمہ رب العالمین

بنوانہ ایحیوتمہ معینانہ بحکمت کبریات قرآن بن اوان مقدس زودمی تاسود انسان عالم امکان تسلسل یاب و مولودہ اجماعا فی عبودیت عبادہ
 و پرش و ستایش و نایش بہ گاہ حدیث مشمول و مألوف گردد و ما خلقت الیچہ الانس الا لعیبہ و ن حال این دومع استیجابتہ
 ملکوت رحمانیت عقد آفران بنہ و سید حصول فیض عابدان ہما تا از اجتماع آذ و بحر محبت موج الفت بریزد و نال شہادہ تجوید عتہ
 بر ساعل وجود بریزد موج البحرین ملتصقان یحیا برنخ لایسغان فانی لا یجکامکد بان یخرج یخما اللؤلؤ والمرجان ایحیوتمہ ہمزبان

این اقرازا اسباب تولید و مر جان ہما انگشتات المقدسہ العزیز العفور ع

از انجا کہ نظام روابطائیتہ برحق استحکام مہانی مراد است و امر از دواج و شریعت غرض اہل قدم اصل اسماعل اعظم باحد و شرائط متفقہ انداز تم
 اوامر و احکام الہیہ است لهذا باطن معنای مقدس روح و جسد جمعی اشود عقد کناج دائمی با استیجاب تمام شرائط مقدسہ در کتاب عبادت بن

ابن و مقدسہ محترمہ ہفت ہفت و ستائس کلین ہر نور بن محترم محترمہ ایشان

بحیرہ کہ قیمت آن مبلغ و نقد آنکو محترمہ سلیم شد اجراء یافت و خطبہ بار کناج و مجمع اصل ہما ہدایت و استین

مباکیتن انما کل قید را ضون و انما کل قید را ضیات کما جبہ قدر فی کتاب زبان رنوج و از جاری گشت اتصم بارکہ الازواج

و القہ بن الزہد من القہ نامہ دائرہ و ایما علی حدہ تبارک العظیم و از قہا اسما صامحا من موفای رنوج تا یکبارہ تقدیر بن العالمین کتابت لوارہ شد العزیز الکرم

محل امضا زوج محل امضا غیر من حدہ رنوج محل امضا غیر من حدہ رنوج محل امضا غیر من حدہ رنوج

محل امضا شہود محل امضا شہود محل امضا شہود محل امضا شہود

نمرة الدفتر

نمرة متسلسلة

بأمر

قوله تبارك وتعالى في كتابه الاقدس

تزوجوا باقوم ليظهر منكم من يذكرني بين عبادي هذا من امرى
عليكم اخذوه لانفسكم معيناً

المحفل الروحاني المركزي للبهائيين بالقطر المصري وثيقة عقد زواج

له في يوم من شهر سنة بهانيه
الموافق يوم من شهر سنة ميلاديه
الساعة
تختفيرة القدس اجري عقد الزواج بين كل من
البائع سنة التابع للحكومة
البائع سنهها التابعة للحكومة
منهما المورخ
واذن الابوين لوه موافقة اولياء امرهما من عدم وجرداى مانع وبعدد قيام الزوج بدفع المهر
وقدره
قد تم اجراء هذا العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطى كل من الزوج
والزوجة صورة من هذا ونسأل الله ان يبارك هذا القران بمنه وجوده وكرمه
امض

الابوين اولولياء امرة

زوج

« « « امرها

الزوجة

سكرتير المحفل الروحاني

رئيس المحفل الروحاني

to any length within its power to help bring about such a result. Pending the adoption of such a uniform law, however, and in view of the practical recognition it has received over a long period as independent of other religious bodies, the Community would welcome its official recognition by the Government of Palestine and the granting to it

of the full powers to administer its own affairs now enjoyed by other religious communities in Palestine.

Respectfully,

The Spiritual Assembly
of the Bahá'ís of Haifa.

The District Officer,
Haifa.

BAHÁ'Í CALENDAR AND FESTIVALS

BY DR. J. E. ESSELMONT

(From "*Bahá'u'lláh and the New Era*")

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e. g., the Grégorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signalized the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i. e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order to adjust the calendar to the solar

year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21st), and the Bahá'í era commences with the year of the Báb's declaration (i. e., 1844 A. D., 1260 A. H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21-May 2, 1863.

Feast of Naw-rúz (New Year), March 21.

Declaration of the Báb, May 23, 1844.

Fête Day of 'Abdu'l-Bahá, November 26.

Birth of Bahá'u'lláh, November 12, 1817.

Birth of the Báb, October 20, 1819.

Birth of 'Abdu'l-Bahá, May 23, 1844.

Ascension of Bahá'u'lláh, May 28, 1892.

Martyrdom of the Báb, July 9, 1850.

Ascension of 'Abdu'l-Bahá, November 28, 1921.

Fasting season lasts 19 days beginning with the first day of the month of 'Ulá,

March 2—the feast of Naw-rúz follows immediately after.

*Additional Material Gleaned from
Nabil's Narrative, Regarding
the Bahá'í Calendar*

"The Badí' Calendar (Bahá'í Calendar) has been taken by me from the 'Kitáb-i-Asmá', one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badí' Calendar, I have requested Mirzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: 'The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Badí' Calendar.' 'The Declaration of the Báb took place on the eve of the fifth day of Jamádiyu'l-Avval, of the year 126. A.H. It has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-rúz, be regarded as the New Year's Day of the Badí' Calendar. The year sixty, in which the fifth day of Jamádiyu'l-Avval coincided with the sixty-sixth day

after Naw-rúz, has accordingly been regarded as the first year of the Badí' Calendar. As in that year, the day of Naw-rúz, the vernal Equinox, preceded by sixty-six days the date of the Declaration of the Báb, I have therefore, throughout my history, regarded the Naw-rúz of the year sixty-one A.H. (the Naw-rúz immediately following the Declaration of the Báb) as the first Naw-rúz of the Badí' Calendar. I have accordingly considered the Naw-rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-rúz of the Badí' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house of Malik, in that city, He commanded me to transcribe the text of the Badí' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

1. Jalál	Saturday	Glory
2. Jamál	Sunday	Beauty
3. Kamál	Monday	Perfection
4. Fidál	Tuesday	Grace
5. 'Idál	Wednesday	Justice
6. Istijlál	Thursday	Majesty
7. Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
1st	Bahá	Splendor	March 21st
2nd	Jalál	Glory	April 9th
3rd	Jamál	Beauty	April 28th
4th	'Aẓamat	Grandeur	May 17th
5th	Núr	Light	June 5th
6th	Raḥmat	Mercy	June 24th
7th	Kalimát	Words	July 13th
8th	Asmá'	Names	August 1st
9th	Kamál	Perfection	August 20th
10th	'Izzat	Might	September 8th
11th	Mashíyyat	Will	September 27th
12th	'Ilm	Knowledge	October 16th



A group of Bahá'ís in Vienna, Austria.



Bahá'í Unity Meeting, Pretoria, South Africa.

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
13th	Qudrat	Power	November 4th
14th	Qawl	Speech	November 23rd
15th	Masá'il	Questions	December 12th
16th	Sharaf	Honor	December 31st
17th	Sultán	Sovereignty	January 19th
18th	Mulk	Dominion	February 7th
19th	'Ulá'	Loftiness	March 2nd

Intercalary Days—February 26th to March 1st inclusive—
four in ordinary and five in leap years.

The first day of each month is thus the day of Bahá, and the last day of each month the day of 'Ulá'.

The BáB has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the Day of Naw-rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Ulá' to be the month of fasting, and has decreed that the Day of Naw-rúz should mark the termination of that period. As the BáB did not specifically define the place for the four days and the fraction of a day in the Badí' Calendar, the people of the Bayán were at a loss as to how they should regard them. The revelation of the Kitábu'l-Aqdas in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Days of Há" and ordained that they should immediately precede the month of 'Ulá, which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it

stated that some of the people of the Bayán, the followers of Yaḥyá, have regarded these intercalary days as coming immediately after the month of 'Ulá', thus terminating their fast five days before the day of Naw-rúz. This, notwithstanding the explicit text of the Bayán which states that the day of Naw-rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Ulá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Ulá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-rúz will have to be celebrated on the following day.

The BáB has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.	11. Bahháj	Delightful.
2. Bá'	B.	12. Javáb	Answer.
3. Ab	Father.	13. Aḥad	Single.
4. Dál	D.	14. Vahháb	Bountiful.
5. BáB	Gate.	15. Vidád	Affection.
6. Váv	V.	16. Badí	Beginning.
7. Abad	Eternity.	17. Bahí	Luminous.
8. Jád	Generosity.	18. Abhá	Most Luminous.
9. Bahá	Splendor.	19. Váḥid	Unity.
10. Ḥubb	Love.		

Each cycle of nineteen years is called Váhíd. Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word "Váhíd" is nineteen, that of "Kull-i-Shay'" is 361. "Váhíd" signifies unity, and is symbolic of the unity of God.

The Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Ridván, and which according to the Kitábu'l-Aqdas must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badí' Calendar, be described as follows:

"The day of Kamál, the day of Qudrat, of the month of Jalál, of the year Bahháj, of the fifth Vahíd, of the first Kull-i-Shay'."



Martha L. Root at the House of the Báb in Shiraz, Persia. This is the room where the Báb first declared His mission.

THE MASHRIQU'L ADHKÁR

(The "Dawning-Place of the Praise of God")

Visible Embodiment of the Universality of the Cause of Bahá'u'lláh.

FOREWORD

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means, literally, "Dawning-place of the praise of God."

To appreciate the significance of this Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár

fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

In its completed form, the Mashriqu'l-Adhkár consists of a Temple standing in the center of five accessory buildings, the entire group surrounded by landscaped gardens designed in the pattern of nine which gives the Temple its dominant note.

The Mashriqu'l-Adhkár to be erected on the shore of Lake Michigan in the heart of North America, with its foundation already laid at Wilmette, Illinois, a suburb of Chicago, was designed by Mr. Louis Bourgeois. In the original conception, and throughout the myriad details of the mighty structure, a new inspiration is revealed which suggests an architectural order harmonizing and blending the styles developed separately in the East and in the West. Its symmetry and organic form derives from the number nine, the number of fulfillment associated with the term "Bahá." Thus the Temple has nine doors, nine sides on the first story, and nine facets on the towering dome.

The surfaces both without and within are to carry an intricate scheme of decorative carving in which Mr. Bourgeois has translated into mural art the profound significance of ancient religious symbolism and the cosmic pattern created by the orbits of astronomical bodies sweeping through space. The full story of this architectural glory, pregnant with scientific truth yet at the same time as joyously spontaneous in its total effect as a fruitful tree in the sun, must be told at a later time. The purpose of the present brief sketch is confined to an explanation of the Mashriqu'l-Adhkár as an institution bringing religion nearer than

ever before into the structural life of society.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshipper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, expressing in this the universality of Bahá'u'lláh who affirmed the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshipper entering the Temple hears no sermon and takes part in no ritual the psychic effect of which is to establish a separate group consciousness. Not even music—only the reading of the text of the Holy Books—will condition the experience of free worship and meditation in this edifice dedicated to the unity of mankind.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

The establishment of a Mashriqu'l-Adh-

kár in the community will effect a permanent revolution in its psychology and collective action. Where religion has sanctioned division and difference, the Bahá'í institution sanctions unity, fellowship, co-operation. Like a healing element, it will remove the physical and mental reasons for religious, racial and class prejudice, and uphold a divine standard of reality embracing every member of the community. What has been true and effective in the life of the churches—the educational effect of noble sermons and the esthetic inspiration of beautiful service—will be restored to the creative arts, sciences and crafts, raising all human action and experience to a higher plane by concentrating the force of religion upon the single function of awakening the soul by the power of the Word of God.

A special significance will always be connected with the first Bahá'í Temple to be erected in America, through the fact that its building fund has received contributions from members of this Faith in all parts of the world. Its spiritual sources, like the roots of a majestic tree, penetrate far outside the local community of Wilmette, outside North America, deriving sustenance from the entire fellowship of the followers of Bahá'u'lláh,—Muslim, Jew, Zoroastrian, Hindu and Buddhist, as well as Christian. An inestimable force of self-sacrificing faith has entered into the Mashriqu'l-Adhkár, flowing into America from Europe, Asia and Africa as if imploring for that day when the American people, as 'Abdu'l-Bahá so clearly foretold, shall firmly establish the true World Peace.—HORACE HOLLEY.



THE MASHRIQU'L-ADHKÁR IN AMERICA

HOW ARCHITECTURE IS EXPRESSING THE RENEWAL OF RELIGION

BY SHAHNAZ WAITE

IN approaching the great subject of the Mashriqu'l-Adhkár one feels the inadequacy of human words or terms—so great is it, so mystical and holy, and yet so practical that it “rises above words and letters, and transcends the murmur of syllables and sounds.” In its isolated beauty, its deep spiritual significance, its mystical symbolism and its perfect reflection of a Divine Reality—it stands unique and alone in the world today. It is something which must be *felt* and realized in the heart. It cannot be comprehended by the mind alone.

Let us describe the Temple not by our own definition but rather in the words of prominent journalists and notables who have expressed themselves eloquently concerning it in our leading newspapers and magazines, therefore we will briefly review some of the Press notices which appeared at the time the model of this sacred edifice was exhibited in the Kevorkian Gallery, New York City, in the year 1921. The New York “Tribune” and “Sun” reproduced it in their rotogravure sections. The New York “American” gave it the major portion of its art page, with a long comment beginning with the words, “Many persons who have seen the model for this building say that it will be the most beautiful structure in the world. Some go so far as to say it will be the most beautiful structure ever erected.”

Sherwin Cody, writing a charming article in the magazine section of the New York “Times” said, “Americans will have to pause and study it long enough to find that an artist has wrought into this building the conception of a Religious League of Nations.”

The New York “World” gave the Temple a full page article. The “Evening Post” twice granted it most generous notice and appreciation. The magazines were equally impressed. The “Prompter” published a

full page article with illustration. “Architecture,” one of the most sumptuous magazines of art and architecture in the country, devoted a page to comment and illustration of the model, reproducing among other appreciations the criticism of H. Van Buren Magonigle, President of the Architectural League, who said of the model, “It is the first new idea in architecture since the thirteenth century. I want to see it erected.”

The “Architectural Record,” one of the most esteemed of the architectural journals, gave great space to the Temple saying, “It is singularly beautiful; it is bristling with a charming symbolism in which is found the suggestion of all the religions of mankind, and to the psychologist it is startling because the creator frankly declares ‘it is Bahá'u'lláh's Temple, I am only the channel through which it came.’”

The “Underwood Press” sent out designs of the model and comments which appeared in practically every paper in the country, even the weekly papers of tiny villages printed reviews. The “Literary Digest” reproduced it with most favorable comment. “Art and Architecture” gave it an extended mention with beautiful reproduction, saying, among other things, “So beautiful is this model and so different from anything man has ever before designed, either as an abode, or as a place of worship, that it has caused much discussion among architects and sculptors and in the newspapers.”

The “Outlook” gave a reproduction of the completed Temple and sections of the beautiful dome with description.

The San Francisco “Chronicle,” the newspapers of St. Louis, Kansas City, Chicago, Boston, Philadelphia—all have published long articles commenting on the beauty of the architecture of the Bahá'í Temple in glowing terms.

In the “Christian Register” appeared an article under the caption, “A Wonderful



The first Mashriqu'l-Adhkár of the West, now being built at Wilmette, near Chicago, Illinois.

House of Worship. Description of the New Bahá'í Temple said to be the Greatest Architectural Achievement of Modern Times." The writer comments first upon the religious purpose of the Temple, enumerating the Universal Principles which are the firm foundation of the Bahá'í Movement. Most appreciatively he dwells upon the exquisite, original architectural details of the Temple, and the historical attention given the Bahá'í Movement in all encyclopedias, together with the great central figures, the Báb, Bahá'u'lláh and 'Abdu'l-Bahá.

"Wonderful as the architectural design of the Temple is," says this same writer, "those most concerned in its erection, see in *the universal service it will render to mankind its supreme importance*. The Bahá'í Message is primarily a *Message of Unity*. It recognizes the divine elements which underlie all great world religions."

In the Japan "Times and Mail," Tokyo, February 16th, 1921, appeared the following: "Bahá'í Temple is Art Revelation. Modeled by Louis Bourgeois. Combines the Essence of all Schools. Marvel of Century Verdict of Experts. It is a Temple of Peace whose Portals will Welcome Members of all Creeds.

"A new creation of transcendent beauty has dawned upon the horizon of the architectural world. The model of the great Bahá'í Temple, now on exhibition at the Kevorkian Gallery, 57th St., New York, is being visited by increasing throngs and it has been an object of professional, artistic and general interest since its installment there in April of this year. Like many—indeed most—of the great art productions, this has come from one who has endured struggle against discouraging deprivation and deferred hopes, but the universality of the praise bestowed upon the model finally evolved must bring the fullest degree of recompense for years of battling against depressing odds.

"Louis Jean Bourgeois, the architect and sculptor, is the designer of this marvelously beautiful model of a Temple, to be erected as a demonstration of the teachings and precepts of the Bahá'í Movement at Wilmette, Ill., on the shores of Lake Michigan, to occupy a central location in a beautiful tract

of nine acres, already purchased, skirted by the Lincoln Highway.

"It is a Temple of Peace, whose broad portals of welcome and encouragement to devotees of any religion, and all religions, shall be always open. From a total of many different designs on exhibit at a recent Convention of Bahá'ís in New York, the Bourgeois model was the one accorded unanimous acceptance. Beside its spiritual appeal the famed beauties of the *Taj Mahal* grow strangely pale.

"It has been interesting to note the effect of this Twentieth Century creation upon those who have devoted a careful study to its *indescribable loveliness*. Professor Luigi Quaglino, ex-professor of Architecture of Turin, Italy, has been a recent visitor in New York. He visited the exhibit for a brief survey, but he remained fully three hours, and for two hours without speaking. His study resulted in the declaration, "This is a new creation which will revolutionize architecture in the world and it is the most beautiful I have ever seen. Without doubt it will have a lasting page in history. *It is a revelation from another world.*"

George Grey Barnard, the most widely known sculptor in America, declared by London critics the "greatest sculptor America has ever produced, and a famous archeologist," pronounced it "the greatest creation since the Gothic period and the most beautiful he had ever seen."

Mozo Samuel, one of the foremost writers on religious drama, the author of the play, "Esther," said: "Prior to this time no architecture has made any deep impression upon me, but this Temple model has thrilled me and I desire to visit it again and again, and to be alone with this marvelous creation."

Musicians, artists, poets and editors have fallen victim to the lure of its spiritual beauty, and masses of the lay public have been enthralled by its magnetism.

Mrs. Mary Hanford Ford, a Bahá'í teacher, who spent much time at the Kevorkian Gallery in New York and the Art Institute in Chicago at the time the Temple model was exhibited in these respective places, writes of her experiences with the Temple as follows:

"New York: Since the Temple model has been on exhibition at the Kevorkian Gallery, its history has been very interesting. The model has a distinctive personality; to see it is like having an interview with a holy and magnificent Personage. For instance, one day the editor of a theatrical magazine came in. He was something of a scoffer, and had evidently heard unpleasant things about the Bahá'í Movement. So he began to criticize the Temple. 'It is a very pretty thing,' he remarked in a superior tone, 'but it is overdecorated; it will be an absurdity in its full size.' So the caretaker of the Temple model very gently began to show him the significance of the decoration, how each line and curve was an expression of a great thought or a noble principle, so that all the spiritual traditions and future aspirations of the human race seemed embedded in this Temple. His face changed and grew soft. His eyes began to shine; then and there the Spirit penetrated him and, though he came to stay five minutes, he was in the heavenly presence two hours and left it regretfully. Now he has opened his magazine to articles on the Bahá'í Movement.

"The colored people came in and sat quietly drinking in the lovely Presence, which makes realities of love, brotherhood, the immortal life and sympathy. No one leaves this Presence cold and critical, and no one can utter gossip or criticism or scandal within its lovely radiation. So one can imagine what the great Temple will be when it rears its stately head in the blue heaven and all men feel it.

"Chicago: The first week the Temple was on exhibition there at the Art Institute, thirty-four thousand people visited this magnificent gallery. They crowded around the glorious model spellbound. One woman said, 'It is like our dreams of fairyland, its tracery is so ethereal.' Architects exclaimed, 'It is a marvel of engineering.' An artist fresh from Paris stood before it perhaps an hour in growing wonder as though a light were kindling within him. As he walked away, awed as by a heavenly vision, he said, 'It is the most beautiful building I have seen in all the world.'

"None of these people knew about the

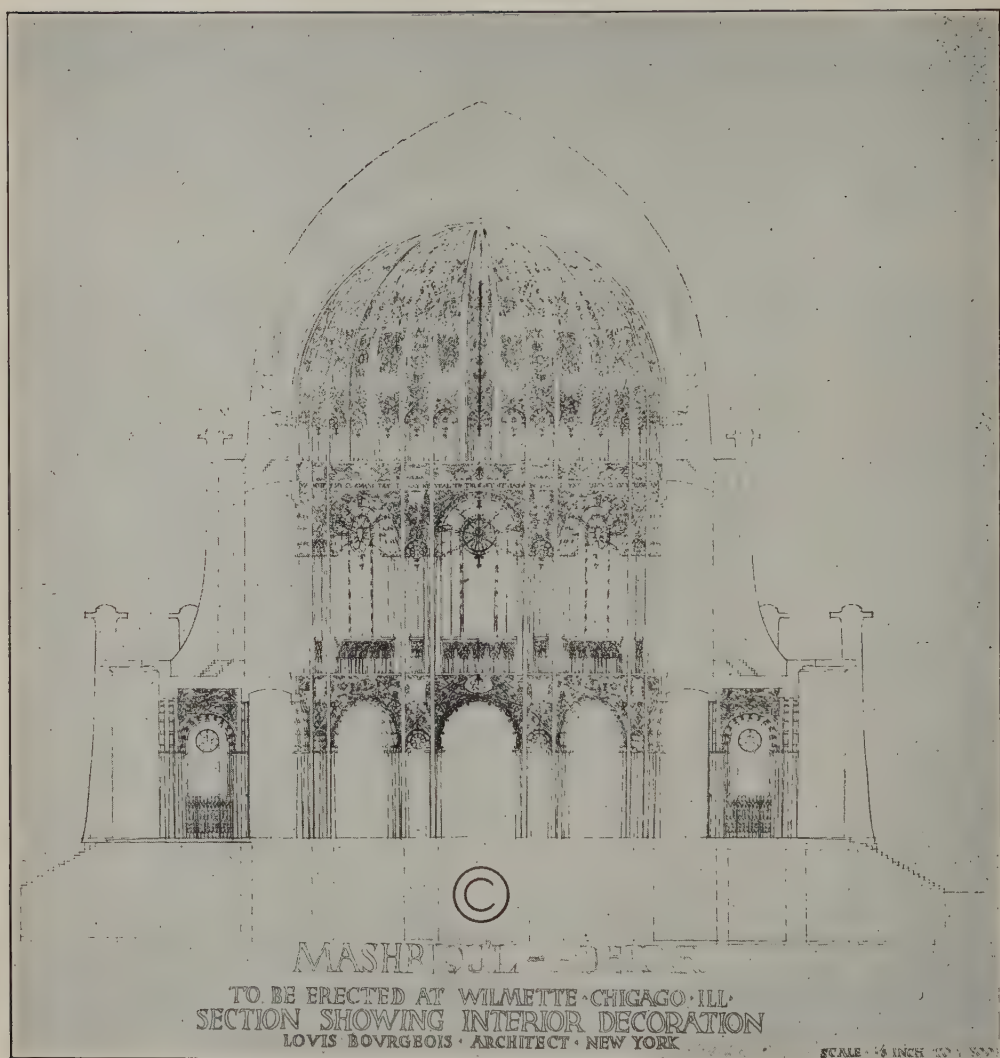
Bahá'í Cause. But, as one woman said, 'Just to enter the Temple will bring the peace which passeth understanding.' She went out of the room with a new light in her eyes as though she had looked into the unseen kingdom.

"Some stand before it for hours studying every detail. Then they ask: '*What does it stand for? Tell us about it.*'"

Of his model, the architect has written: "The Teachings of Bahá'u'lláh unify the religions of the world into one universal religion, and as we know that all great historic religions developed a new architecture, so the Bahá'í Temple is the plastic symbol of the teachings of Bahá'u'lláh.

"As the essence of the pure original teachings of the historic religions was the same (though they have grown apart because of additions which have resulted in dogmas and rituals—the real cause of separation) in the Bahá'í Temple is used a composite architecture, expressing the essence in the line of each of the great architectural styles, harmonizing them into one whole." Their decorative motifs the architect omits, for to him they represent theological differences and dogmas. Instead, he has used for his decorative motif a mathematical combination of lines which permit him to harmonize all the great architectural styles into a harmonious whole. In the Bahá'í Temple is the essence of the Egyptian architecture, the Greek, the Roman, the Arabic, the Gothic, the Renaissance. Mathematical figures crown the Temple dome, representing the orbital curve of the planets around the sun."

Mr. Bourgeois then refers the reader to the article on the "Symbolism of the Bahá'í Temple," by Mary Hanford Ford, which appeared in print some years ago when the model was on exhibit at the Art Institute in Chicago, from which we quote in part: "The great Bahá'í Temple, the construction of which has really begun in Chicago, will interest every one in the beauty of its symbolic story as soon as its walls rise into the air. The symbolism may be read, of course, with perfect clearness in the perfection of the Temple's model, which is the completed Temple in miniature. We have been accustomed to declare in New York, 'The Tem-



One of Mr. Bourgeois' detail drawings.

ple model is a personality, it talks,' or, as some prefer to say, 'it sings,' but no one would apply to it the term 'frozen music' because its musical impression is so warm and vibrant that it is impossible to think of anything frozen in its presence.

"All who are familiar with the building of the Temple model through Louis Bourgeois, its architect, are aware that it is purely a work of inspiration. Louis Bourgeois is an architect of wide experience, culture and learning. He has been for years first an eager student of spiritual truths and then a follower of 'Abdu'l-Bahá. So he is naturally familiar with the religious symbolism of mankind. But he did not create the remarkable symbolism of the Temple model. He recognized it with joy, after it appeared through his gifted fingers in the intricate and beautiful tracery of the Temple model's ornamentation, or structural combinations. But he did not say, 'Here I will put a triangle, there a circle, yonder a nine-pointed star.' In each case there would have been merely an awkward juxtaposition of significant forms without beauty, for beauty—which the Temple model expresses in such entrancing degree—is the gift of God and comes only from God.

"The structure of the Temple is such that at night all of its surface will be a blaze of light. Its decorations are cut completely through* the structural material, which is to be lined with transparent glass, so that at night each column and buttress ornament, as well as the stars and crosses and the 'milky way' of the dome, will shine forth like an embroidery upon the darkness.

"The nine ribs joined above the surface of the dome are 'like hands clasped in prayer,' Bourgeois says, and in the space between their union and the rounded top of the dome proper will shine a great electric light, sending forth nine rays into the darkness of the night, and forming a glorious illumined climax to the beautiful nonagon structure. So the Temple will be veritably a temple of light in this day of resurrection, of brotherhood, and new civilization."

Let us consider the following words writ-

ten or spoken by 'Abdu'l-Bahá to different Bahá'ís at different times regarding the Temple's deep inner significances, and what it represents to the world of humanity. At the time of its inception He wrote, "Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America.

"Its building is the *most important of all things*. This is the spiritual foundation; for that reason it is the most important of all foundations; from this spiritual foundation will come forth all manner of advancement and progress in the world of humanity, therefore *how great is its import.*"

To another Bahá'í 'Abdu'l-Bahá wrote, "The Temple is the most great foundation of the world of humanity, and it has many branches. Although the Temple is the place of worship, with it is connected a hospital, pharmacy, pilgrim's house, school for orphans and university for the study of higher sciences. Every Temple is connected with these five things. The Temple is not only a place of worship; nay, it is perfect in every way."

In view of these facts, the following words of 'Abdu'l-Bahá have a profound meaning. He said, "In the Bahá'í Cause, arts, sciences and all crafts are considered as worship"; and "service is prayer." We see from these glorious ideals for which the Temple stands that to enter it and worship and pray *is not enough*. Faith without deeds is dead. What one receives in moments of exaltation and heavenly inspiration within its sacred walls must be translated into actual service to the world of humanity, hence the material means of this service must surround this House of Worship, this "Holy of Holies" wherein the soul of man may be "recharged" with divine power from on high and go forth and prove his contact with the "Heavenly Beloved One" in deeds of love and helpfulness to His humanity, for our love of God is only in proportion as we love His creatures.

Further 'Abdu'l-Bahá wrote,

"Today the establishment of the Mashriqu'l-Adhkár is of paramount importance. . . . It is an expression of the elevation of the Word of God. Particularly the arrangement of the Mashriqu'l-Adhkár is such that

* Only the dome will be so pierced; the decoration of the outside walls will not be cut through the material.—EDITOR.

it will exert the greatest effect upon the civilized world for it has many accessories. Among them are the following: a school for orphans, a college for higher scientific education—(or higher knowledge)—a hospital, a home for cripples, a hospice.

"When the Mashriqu'l-Adhkár with its accessories, is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."

Regarding the contributions which have come in from all over the world, which have paid in full for the land and for the erection of the Foundation so far, 'Abdu'l-Bahá said: "These contributions are most important. Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose, although many families are extremely poor, so that they have *scarcely enough to keep themselves*, nevertheless, they give towards it. For many years the West has contributed to the East, and now through the mercies and bounties of God a miracle has been performed and, for the *first time in the history of the world*, the East is contributing to the West."

The East symbolizes the receptive, negative, spiritual and feminine aspect of Spirit, while the West symbolizes the positive, creative, mental and masculine aspect of Spirit. The East—the spiritual bride. The West—the bridegroom of creative mental power. The East the heart—the West the mind, and only as heart and mind are united, each equally developed and in perfect harmony and balance, can the child of the new civilization come forth.

'Abdu'l-Bahá has said: "Praise be to God; the Infinite Bounty of God hath resuscitated the whole world and the East and

the West have become united with the bond of the summons of God. This is the teaching for the East and the West, therefore the East and the West will *understand* each other, and will *reverence* each other, and embrace like long parted lovers who have found each other."

"From the inception of the world until now there have been no uniting bonds between Persia and America, and communication and correspondence never transpired between these two countries. Now consider what a joy and bliss have united these two regions in the shortest space of time. What a real and ideal tie hath bound them together. What spiritual communications have been revealed; and now is only the beginning of this early dawn. Soon will the star of unity shine forth and flood all the horizons with the Light, and perfect connection and *real oneness* be obtained in all regions of the earth."

May not this great *union* be consummated in the building of the Divine Temple?

May this not be the mystery of the Temple? "Its mystery is great and cannot be unveiled yet," said 'Abdu'l-Bahá. "In the future it will be made plain." And may not those who kneel to pray in this divine sanctuary say with understanding hearts, "O God! Turn our faces toward the beauty of Thy oneness and gladden our bosoms with the signs of Thy divine unity. Adorn our bodies with the robe of Thy bounty and remove from our eyes the veil of sinfulness and give us the chalice of Thy grace; that the essence of all beings may sing Thy praise before the vision of Thy grandeur. Reveal then Thyself, O Lord! by Thy merciful utterance and the mystery of Thy divine being, that the holy ecstasy of prayer may fill our souls—a prayer that shall rise above words and letters, and transcend the murmur of syllables and sounds, that all things may be merged into nothingness before the revelation of Thy splendor."

THE BAHÁ'Í TEMPLE

BY MARY HANFORD FORD

*"The day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America. * * * This is the spiritual foundation, for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance."—'Abdu'l-Bahá.*

THE foundation of the first Bahá'í Temple in America, has, for some years, been laid at Wilmette, one of the populous suburbs of Chicago. The edifice will be of interest to the lover of art as it rises above the surface of the ground, for many reasons, first and most important of all, because it offers to the world a completely new form of religious architecture. The architect, Louis Bourgeois, realized this so vividly that he knew he could not present the conception of the structure through architectural drawings, as is customary, so he went to the trouble and expense of making a plaster model, such as can be exhibited in a room of ample proportions, and this model is in every respect a miniature replica of the projected temple.

The structure is to be built of an ivory-white cement, a recent discovery, said to be more lasting than stone or marble, in which its different columns and sections will be cast. The entire surface of the dome and body of the temple are covered with an exquisite decorative tracery, which pierces the cement, rendering it a transparent lacework demanding a lining of glass to protect it from the weather.* This beautiful lining, however, will not be opaque to the light, and during the day the walls will be penetrated in every niche by sunshine, while at night the whole surface can be illumined and every beauty glorified by electricity. It will be a fairylike center of radiance to all its neighborhood.

The delightful decoration covering the exterior is full of religious symbolism, of which the architect was quite unconscious when he created it. He thought only of

beauty while it slipped through his fingers. So, as one stands anywhere and analyzes the interwoven tracery, one distinguishes, curiously mingled, all the religious symbols of the world. Here are crosses, circles, triangles, pyramids, and stars, and every variety of each. One untangles the Greek and Roman cross, the swastika, the five-, six-, seven-, eight-, and lastly the magnificent nine-pointed star, which today is the symbol of the essence; the serpent, the sun, the fire—everything which man has once used to suggest the Deity or infinity—is here clearly outlined. Over each door and window is a nine-pointed star carrying in its center the Arabic lettering most decoratively treated of the words, "*Yá Bahá-'u'l-Abbá*" (O Thou Glory of Glories).

There is an ornament in the dome which appears also in the upper part of the columns and is unlike any other part of the decoration. It is a cycled succession of elongated circles, and Mr. Bourgeois says that in drawing the dome especially he would begin to think of the orbits of the planets and their whirling spaces, and then his fingers would create these wonderful lines as his thoughts roamed among the stars. Thus a new symbol has been added to those of the past, which might be called that of the unity of the heavens. Claude Bragdon says true architectural ornament is fourth dimensional, meaning that it is not invented by the architect but filters into his sensitive mind through the Cosmos. Veritable beauty can only arise in this fashion, since if it were constructed in the mentality of the creator to illustrate symbolism and mathematical relationships its results would be cold, calculating and without charm.

* See footnote, page 147.—EDITOR.

In its comprehensive beauty the Temple offers a brilliant denial of the tradition of the past, according to which an architect in designing a building must select his style, Classic, Gothic, or whatever it may be, and adhere to it throughout his plan, as any mingling of types was considered barbarous and inadmissible. Before the Bahá'í Temple model was exhibited the skyscrapers had appeared, the Gothic beauty of the Woolworth Building was in existence, and an independent business architecture was dawning in the world for the first time in history. But the great architectural centers, like McKim & White, or Cram, Goodhue & Co., like Richardson, and Burnham, of Chicago, adhered to period and type, and believed firmly that no deviations from architectural style should be tolerated.

Thus all the important religious and public buildings of the country, like Trinity Church of Boston, St. Thomas and St. Bartholomew of New York, the public libraries, the Grand Central Station of New York, repeated faithfully the schools of architecture selected, and designers were convinced that beauty would disappear if any new ideas were permitted representation.

One can imagine the amazement of such architects when they studied the Bourgeois Temple, either in the home of the architect at West Englewood, N. J., or later as it was exhibited at the Kevorkian Gallery in New York, or at the Bahá'í Convention at the Engineer's Building in New York, in 1920, and realized that here was created a structure in which all the conventions and traditions of the past were broken, and a new form of supreme beauty emerged.

The lower story of the Bahá'í Temple shows the most marked deviation from the past. Each façade of the nine sections is an inverted half circle. The doorway is in the center and the sides are guarded by odd and graceful columns, like nothing in previous architecture. The architect always said that these towers at the ends of the half circle were like arms extended in welcome to entice the passer-by to the interior. There is no doubt that this lower story has none of the austerity and solemnity which characterizes the religious architecture of

former days. It has supreme grandeur and beauty but no severity.

One is reminded in something of its aspect and ornamentation of the Spanish Gothic or Moorish style, although analysis reveals no adherence to any type. One receives a suggestion of ancient Egypt in the columns, but no Egyptian temple has similar ones. The unique decoration around the doors has no ancestry anywhere.

The second story is entirely different and very gay. Its style is rather distinctly Renaissance in some respects, and its graceful line of windows might be severe were it not unexpectedly capped by a cornice with impertinent tip-tilted ends like the roof of a Chinese pagoda. Nothing could break more perfectly the law of tradition, nothing could be more beautiful, and one laughs on observing it with supreme satisfaction, as did most of the architects. A row of columns surround this story also, but they are purely ornamental and will bear electric torches. Five doors beneath the great windows open into the Temple and give access to the terrace, to which the visitor ascends through elevators in the lovely towers of the lower range. One feels that when the Temple is complete this terrace will become a thing of joy through fragrant flowers.

The third story is Romanesque in character and simple in decoration, since it is the support of the great dome to whose beauty it must be subordinated. This third story, however, has also its terrace, above which rises the magnificent glittering completion of the structure, which when it is finished must be recognized as the most lovely and perfect dome of all architectural construction. In the original design it is larger than the dome of St. Peter's, but in the Chicago building it is somewhat lessened in size. The effect of the Temple as a whole is one of supreme grace and airy beauty. It rises gradually into the splendor of the dome which is so fully a part of the structure that the whole lower portion seems ascending into it, to find its evolutionary completion in its aerial beauty.

The Bahá'í teaching, like that of Christ, which was so familiarly present in the early Church, declares that the arrival of the Mes-

senger of God in the world signifies a new power of the Holy Spirit, which is felt by all mankind. This is manifested through fresh progressive life in social conditions, in science, invention and discovery, and the creation of artistic forms not previously known. So the architecture of the civilized period records for us the light that has crystallized into more novel forms at separate intervals which we name as Persian, Egyptian, Roman, Romanesque, etc. The critics are not yet aware that a spiritual force is manifested in this beautiful succession, but in the case of Christianity one can trace it directly to the source, as future historians will do in the present day. Thus we study temples, churches and cathedrals for new types reflected from them to the secular uses of architecture. Today for the first time the skyscraper has blossomed into new lines entirely independent of any religious background.

We are all aware that two styles of architecture have risen under Christian influence, the Romanesque and Gothic. The Renaissance is, of course, an overhang from the Classic. In the other two one discovers the earliest Christian churches using a modified form of the ancient Roman basilica to which the architect added an apse and a crossing. This was before the real Gothic arose in the latter half of the 12th century, which enabled the 13th to bring us a perfect thing like the Sainte Chapelle, of Paris.

But before this achievement the low, dark arches of the Romanesque churches and cathedrals had occupied the field, impressing us like fortresses of a beleaguered faith, and not at all what one would expect to see as a result of glorious inspiration and the power of the Holy Spirit. However, the human mind gives queer twists to inspiration, and it is necessary to go back to the source sometimes to discover what beauty has become distorted, and how ideas are lost.

In this way Ravenna is a fruitful field for the searcher into early forms, because here one finds the first really great churches of the Christian era, the modified basilica, not yet Gothic, and the marvelous church of San Vitale, built about 550 after Christ, by Giuliano Argentario, whom we can truly

name the first Christian architect. He was the architect also of the church of St. Sophia, in Constantinople, but San Vitale was the first and original one. This splendid edifice is so suggestive in many ways of the projected Bahá'í Temple that it is interesting to compare them, as each represents an essentially new form of architecture rising at the dawn of a new era. There is no outward connection between the two structures, as Louis Bourgeois never visited Ravenna and knew nothing about the church of San Vitale.

As a new form, San Vitale influenced all the architecture which followed it, and the Bourgeois Temple, as distinctly a new form for today, should have a similar effect upon rising architecture. In fact, this has already been perceptible, for since the exhibition of the Bahá'í Temple in New York and Chicago, the traditional restrictions of architecture have disappeared. Mr. Goodhue has created the Nebraska State House, erected at Lincoln, Nebraska, which breaks all precedents. The new Tribune Building, of Chicago, and the towered beauty of very recent New York are indications of the same tendency, and the attention given to light and color effect in many of these lofty structures is not an accident.

But the Bahá'í Temple is not only a spot of beauty such as has been described in the preceding pages; it is to be a universal center of religious and social service for the entire community in which it arises. The only temple of the sort previously erected is that of 'Ishqábád, Russia, and when Lenin discovered how completely it was used and loved by the whole city he refused to persecute it, though he had threatened to destroy it.

The Temple building is to be a center of worship in which only worship shall be carried on, but it must be nonsectarian and universal. The building contains a great central auditorium in which the Bahá'í forms of prayer and praise will be used.

While the Temple itself will be set aside for worship alone, 'Abdu'l-Bahá taught always that the beneficent results of worship must be evident in the outer life. Therefore every Bahá'í Temple should be sur-



Photo by John D. Jones.

Aerial view of the grounds of the Mashriqu'l-Adhkar at Wilmette, Illinois. The mark "x" indicates the site of the Foundation.

rounded by a lovely garden in which fountains play and flowers bloom, and the use of which shall be free to all. Moreover, every temple shall have from five to nine accessory buildings maintained from its center, in which the activities of life flowing from religion are manifest. These buildings must include a hospice or place of entertainment, a hospital, a home for crippled children and a college for the study of the higher sciences, because true religion must never be divorced from the search after truth.

This plan reminds one somewhat of the huge monastic institutions of the past in which one finds the cathedral always a radiating hive of diversified activity. But such activity in the past was always distinctly sectarian, and the world has never seen an organized center for worship and universal service which has no sectarian bias. This will constitute the purely novel element in the creation of the Bahá'í Temple, and no one can term it chimerical or Utopian because such an institution has been in operation for ten years in the city of 'Ishqábád so successfully that it survived the severe investigation of Lenin himself.

'Abdu'l-Bahá has uttered many pregnant words in regard to the erection of the Temple. It is fitting to close with a few of them. He says:

"The more the world aspires to civilization the more this important matter of co-operation and assistance becomes manifest. Therefore, in the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that the continuance of humanity entirely depends upon this inter-relation. The believers of God must especially fortify the foundation of this reality among themselves, so that all may help each other under all circumstances, whether in the degree of truth and significances or in the stations of this world of matter, and especially in founding public institutions which shall benefit all the people, and still more the founding of the Mashriqu'l-Adhkár (Bahá'í Temple) which is the greatest of the divine foundations. . . .

"The Mashriqu'l-Adhkár of Chicago is of

the greatest importance. 'This is a Bahá'í Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of divine mysteries. . . . The importance of the Mashriqu'l-Adhkár cannot be confined within any measure or limit, because it is the first Divine Institution in that vast continent, and from this Mashriqu'l-Adhkár, which is now in the process of construction (at Wilmette, suburb of Chicago), hundreds and thousands of Mashriqu'l-Adhkárs will be born in the future. . . . Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity."

He says again: "In brief, the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, different races, varying souls may gather there and among them love, amity and accord may be realized. The original purpose is this. That is why His Holiness Bahá'u'lláh has commanded that a place be built for all the religionists of the world. That all religions and races and sects may gather together. That the Oneness of the human world may be proclaimed. That all the human race is the servant of God, and that all are submerged in the ocean of God's mercy. The world of existence may be likened to this place. It is the Mashriqu'l-Adhkár. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations meet; just as they are submerged in the same sea of favors; so all may meet under the dome of the Mashriqu'l-Adhkár and adore the one God in the same spirit of truth. For the ages of darkness have passed away and the Century of Light has arrived. The imaginary prejudices are in the process of dispersion and the light of unity is shining. The difference which exists among the nations and the peoples is soon to pass away and the fundamentals of the divine religions, which are no other than the solidarity and the oneness of the human race, are to be established."

A WORD FROM THE ARCHITECT OF THE TEMPLE

BY LOUIS BOURGEOIS

THE MASTER, 'Abdu'l-Bahá, told us that the Mashriqu'l-Adhkár will symbolize the body of the Manifestation among men. Of supreme importance, then, to all Bahá'ís, and especially to those of us who live in America is the building of this great edifice at Wilmette, Illinois, by the shores of beautiful Lake Michigan.

The history of this Temple, as step by step it unfolds, is so unique that already the story will fill a book. Its inception was not from man for, as musicians, artists, poets receive their inspiration from another realm, feel themselves to be a receiver by whose means a heavenly melody is transmitted, a new idea is given to the world, so the Temple's architect through all his years of labor was ever conscious that Bahá'u'lláh was the creator of this building to be erected to His glory. And the architect's belief was confirmed in a talk with the beloved Master.

When the man-made creeds are stripped away from all the religions we find nothing left but harmony. Today, however, religion is so entangled in the superstitions and hypotheses of men that it must needs be stated in a new form to be once again pure and undefiled. Likewise in architecture those fundamental structural lines which originated in the faith of all religions are the same, but so covered over are they with the decorations picturing creed upon creed and superstition after superstition that we must needs lay them aside and create a new form of ornamentation.

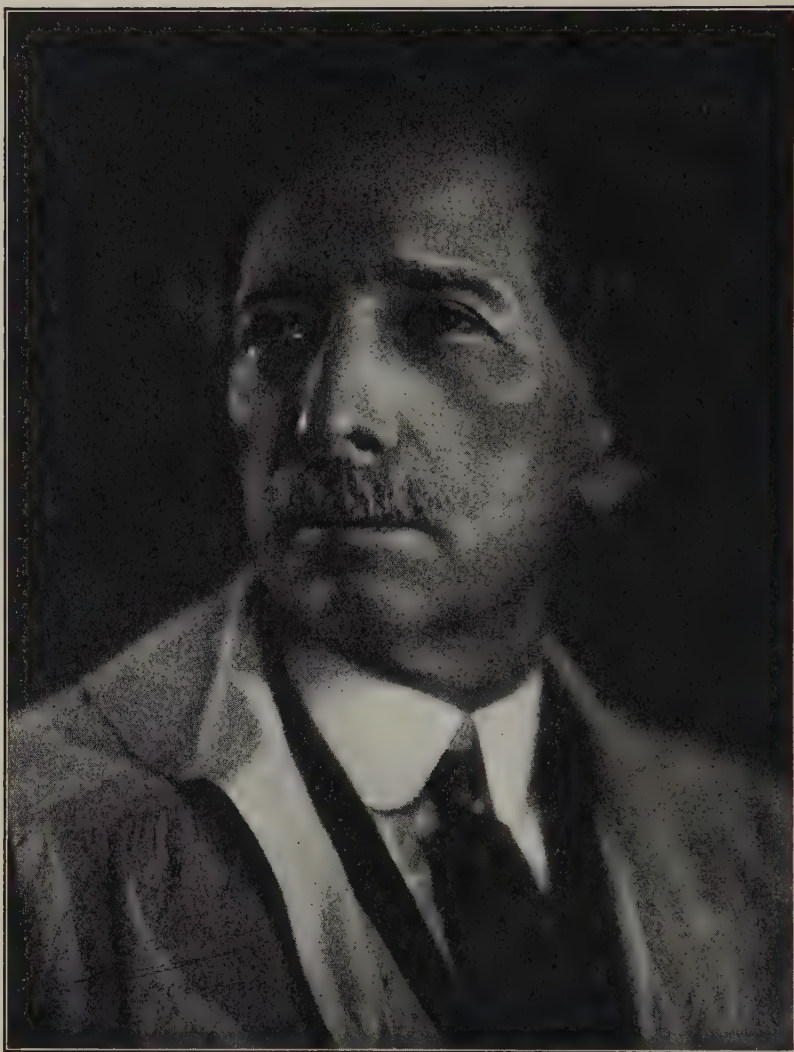
Into this new design, then, of the Temple is woven, in symbolic form, the great

Bahá'í teaching of unity—the unity of all religions and of all mankind. There are combinations of mathematical lines, symbolizing those of the universe, and in their intricate merging of circle into circle, of circle within circle, we visualize the merging of all the religions into one.

On the first floor of the Bahá'í Temple there will be the great auditorium of the building, above which will rise the stately dome, 162 feet high. A corridor encircles the dome on the outside, and inside the building is a circle of rooms, or alcoves, all opening upon the main auditorium. A circle of steps, eighteen in all, will surround the structure on the outside and lead to the auditorium floor. These eighteen steps represent the eighteen first disciples of the Báb, and the door to which they lead stands for the Báb himself.

In the rear of the building will be steps leading to the first and second balconies which, tier above tier, follow the circular dome. In the second balcony choirs of children will sing their songs of praise to God, the all-glorious.

The auditorium under the dome, with its beautiful molded tracery, will be protected inside by a glass dome and in the space between the stone dome and the glass dome will be placed electric lights which will shine through the auditorium. On the dome's pinnacle there will be a sunken room and this will house a mighty search light. Through the nine faces made by the ribs which will bind the dome into a unity this search light will radiate its star-like rays.



LOUIS J. BOURGEOIS, ARCHITECT OF THE
MASHRIQU'L-ADHKÂR

March 19, 1856—August 20, 1930.

"Grieve passing of Bourgeois. May Almighty reward richly his high, unforgettable endeavors."—*Cablegram from Shogbi Effendi.*

THE STRUCTURE OF THE BAHÁ'Í TEMPLE

From an Address by the late MAJOR HENRY J. BURT, then Engineer of the Temple, given before the Wilmette Chapter of the American Association of Engineers, November 2, 1922.

THE Temple in Wilmette will be a beautiful building. It will be rich in decoration consistently carried out. Its color will be nearly white, which is appropriate for a structure of this monumental character. The Temple is being built from plans made by Mr. Louis Bourgeois, an architect of many years' experience and great artistic ability. The design was selected in a competition among a number of architects, held in New York City in 1919. All of the competitors were of the Bahá'í Faith, and thus had the inspiration and enthusiasm of their religious belief to aid them in their efforts. In presenting his design Mr. Bourgeois submitted a model of the building which he had molded and carved largely with his own hands—a most painstaking and tedious work. This model was sent to Chicago and exhibited at the Art Institute in May, 1921. As soon as a suitable place is available at the Temple it will be reassembled there. This model was so carefully made that it was closely followed in making full size detail drawings.

The location of the building is in the southeast section of Wilmette. On the east and northeast is Sheridan Road, with an unobstructed outlook upon Lake Michigan. Northeasterly the view is across the Wilmette Harbor and the Lake Front Park of Wilmette. To the west and northwest the property is bounded by the Drainage Channel and across the channel is the park area which was recently contributed to the Wilmette Park Board. By these surroundings the Temple is protected against the encroachment of other buildings on all sides save the south and as this will probably be residence property permanently, there will not be any serious interference. In all other directions no buildings are likely to be erected within a distance of one thousand feet. For the most part the ground is about

twenty-five feet above the lake level. There will be a terraced approach to form the base of the Temple. From this terrace steps will lead up to the main floor, nine feet higher.

The portion of the structure which is now inclosed is the basement. The top of the present construction is the first floor level. The top of the terrace will be at the top of the outside wall and the sloping surface from this wall inward is the base for the steps that will encircle the superstructure.

The superstructure, for convenience of description, can be divided into three sections. The first section extends from the main floor to the first gallery, the second section from the first gallery to the second gallery and the third section from the second gallery to the top of the dome.

At each of the balcony levels there are large windows, partially screened by tracery, which would give ample light in daytime and which will stand out in great brilliance when the structure is lighted at night.

The extreme height of the structure from the first floor to the pinnacle of the dome is 161 feet.

The height of the first gallery above the main floor is 36 feet and the distance from the first gallery to the second gallery is 45 feet.

The distance from the second gallery to the base of the dome is 19 feet.

The height of the dome proper, leaving out of account the projecting ribs, is 49 feet.

The minarets guarding the first story of the structure rise to a height of 45 feet above the first floor.

The extreme diameter of the basement is 202 feet.

The diameter at the top of the steps is 152 feet.

The central portion of the building is a single space extending from the main

floor up to the inner shell of the dome. Around this are nine rooms extending to the outer wall of the first section. One of these rooms or spaces is assigned to stairway. The others are for use as enclosed rooms. In the basement the central portion is a single room with a domed ceiling having a height of approximately 25 feet from the floor to the crown. Outside of this central area, the space can be divided according to the uses to be made of it and this has not been quite fully developed. In general, however, the space under the steps will be used for the installation of the mechanical apparatus such as the electrical switch board room, and heating coils and fans for the heating and ventilation system, for plumbing and temporarily for heating plant. The remainder of the space under the steps will be suitable for storage. It is the intention of the architect to preserve in this space all of the models which are required for molding the exterior of the building. The remainder of the basement space will be subdivided for such uses as may be required.

There are a number of interesting structural features in connection with this building. The designer, in attacking a structure of this kind, usually begins at the top and works downward. The crowning feature of the building is, of course, the dome. The masonry of this dome is to be perforated for the purpose of admitting light from the outside during the daytime and for the purpose of throwing out light at night. The masonry is, therefore, only a screen of tracery and not a roof. The area of the perforations is about thirty per cent of the area of the surface. While this masonry could be made self-supporting, it was not considered expedient to do so, so it is supported by a steel framework. This framework consists of a series of ribs, spaced about nine feet apart at the base and coming together at the top with a suitable bracing between the ribs.

This metal skeleton then forms the base for the masonry screen above it. The roof will be made of glass inside of and entirely free from the masonry dome. This will be a difficult piece of work to construct on account of its shape. It will have to be

a wire glass set in metal frames. Some of the frames need to be hinged so that they can be opened for ventilation and for cleaning, more particularly for the latter purpose. Lower down comes the inner dome or ceiling. This has an independent steel framework made of arched ribs with the bracing between, similar to the framework of the outer dome. This will support the inner envelope of glass. This inner glass may be in the form of mosaics or ornament. The weight of the dome is supported at nine points. At each of these points is a group of four columns extending from the base of the dome down to the foundations.

Following the structure downward, these columns gradually accumulate the weight of the dome and the floors until in the lowest section they carry a very considerable burden amounting to about one and one-half million pounds at each of the nine points.

In order to have a big central space in the basement, 72 feet in diameter, the ceiling and floor above had to be supported without the use of interior columns. To provide this support it was decided to use a reinforced concrete dome. As the dome is perfectly regular in its outline and uniformly loaded, it was not particularly difficult to design nor was it extremely difficult to construct although the construction offered some difficulties. The shell of the dome is 12 inches thick. It is reinforced with two layers of steel rods, one near the top and one near the bottom. Each of these layers is made up of rods in radial position and others in circumferential position. For its final support, this dome rests on the concrete encasements of the steel columns.

In general the framework of the structure is of reinforced concrete except the supports of the dome, which are structural steel. The structural steel consists principally of the nine groups of four columns each which extend from the basement level to the springing line of the dome and the structural steel dome framing. There are some odd members of structural steel in the first story and, of course, there is structural steel bracing between the columns. The framing of the first story outside of the

dome section is of reinforced concrete as is all of the first floor framing and all of the columns other than the main columns just described.

The foundation problem is a somewhat intricate one. There are heavy loads at the nine points which support the main dome. At the other points the loads are

comparatively light, carrying as they do only one floor and a roof together with walls. As a matter of sentiment as well as a matter of safety, it was desired to have the dome supported from bedrock. On this basis the foundations for the dome consist of nine piers extending to rock at a depth of 120 feet below the ground level.

THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

A LETTER FROM SHOGHI EFFENDI

MY well-beloved friends:

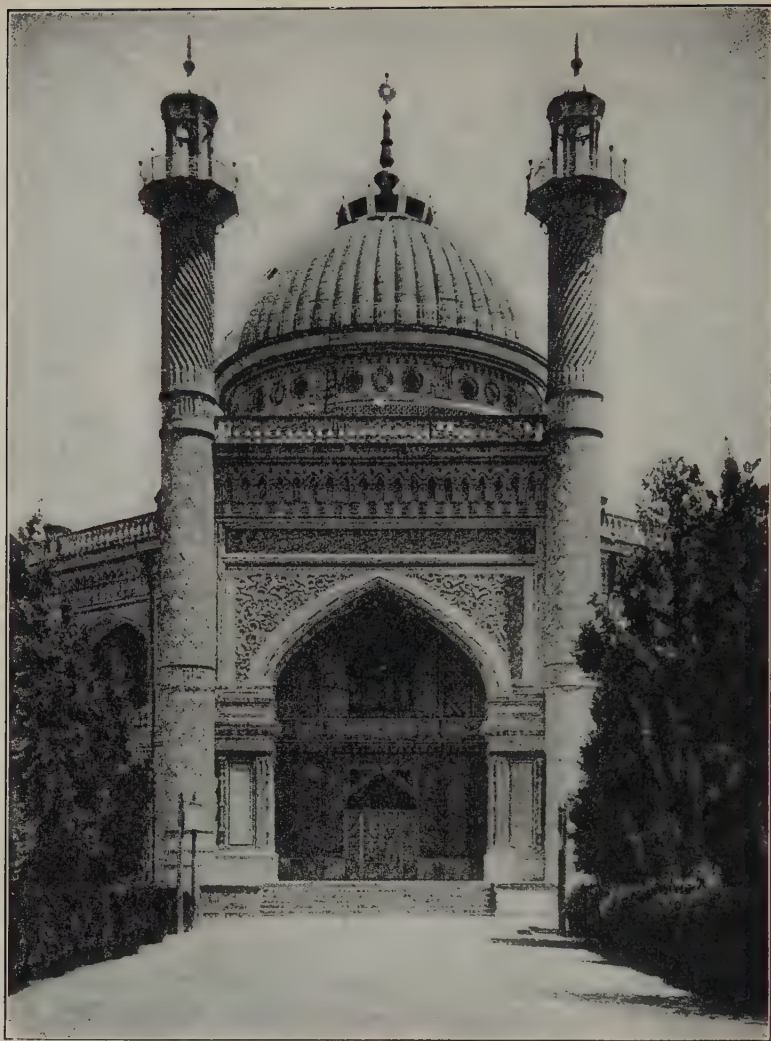
Ever since that remarkable manifestation of Bahá'í solidarity and self-sacrifice which has signalized the proceedings of last year's memorable Convention, I have been expectantly awaiting the news of a steady and continuous support of the Plan which can alone insure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahá'í brother, Ziaoulláh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahá'u'lláh has been already shipped to your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the unnumbered offerings of the American believers already accumulated on the altar of Bahá'í sacrifice. I have longed ever since to witness such evidences of spontaneous and generous response on your part as would tend to fortify within me a confidence that has never wavered in the inexhaustible vitality of the Faith of Bahá'u'lláh in that land.

I need not stress at this moment the high hopes which so startling a display of unsparing devotion to our sacred Temple has already aroused in the breasts of the multi-

tude of our brethren throughout the East. Nor is it I feel necessary to impress upon those who are primarily concerned with its erection the gradual change of outlook which the early prospect of the construction of the far-famed Mashriqu'l-Adhkár in America has unmistakably occasioned in high places among the hitherto sceptical and indifferent towards the merits and the practicability of the Faith proclaimed by Bahá'u'lláh. Neither do I need to expatiate upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, with deepening shadows caused by failing eyesight and declining strength swiftly gathering about her, yearning to hear as the one remaining solace in her swiftly ebbing life the news of the resumption of work on an Edifice, the glories of which she has, from the lips of 'Abdu'l-Bahá, Himself, learned to admire. I cannot surely overrate at the present juncture in the progress of our task the challenging character of these remaining months of the year as a swiftly passing opportunity which it is in our power to seize and utilize, ere it is too late, for the edification of our expectant brethren throughout the East, for the vindication in the eyes of the world at large of the realities of our Faith, and last but not least for the realization of what is the Greatest Holy Leaf's fondest desire.

As I have already intimated in the course of my conversations with visiting pilgrims, so vast and significant an enterprise as the construction of the first Mashriqu'l-Adhkár



Views of the first Mashriqu'l-Adhkár (Bahá'í Temple) erected in 'Ishqábád, Turkistán.

of the West should be supported, not by the munificence of a few but by the joint contributions of the entire mass of the convinced followers of the Faith. It cannot be denied that the emanations of spiritual power and inspiration destined to radiate from the central Edifice of the Mashriqu'l-Adhkár will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. . . .

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá'í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious a task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, to suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfilment of its high destiny.

And while we bend our efforts and strain our nerves in a feverish pursuit to provide the necessary means for the speedy construction of the Mashriqu'l-Adhkár, may we not

pause for a moment to examine those statements which set forth the purpose as well as the functions of this symbolical yet so spiritually potent Edifice? It will be readily admitted that at a time when the tenets of a Faith, not yet fully emerged from the fires of repression, are as yet improperly defined and imperfectly understood, the utmost caution should be exercised in revealing the true nature of those institutions which are indissolubly associated with its name.

Without attempting an exhaustive survey of the distinguishing features and purpose of the Mashriqu'l-Adhkár, I should feel content at the present time to draw your attention to what I regard as certain misleading statements that have found currency in various quarters, and which may lead gradually to a grave misapprehension of the true purpose and essential character of the Mashriqu'l-Adhkár.

It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fulness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the Kitabu'l-Aqdás. It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulæ and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith, within separately defined sections of Bahá'u'lláh's Universal House of Worship. Far from the Mashriqu'l-Adhkár offering such a spectacle of incoherent and confused sectarian ob-



The laying of the corner-stone of the Mashriqu'l-Adhkár of 'Ishqábád. The central figure, standing to the right of the official representing the Czarist Government, is Háji Vakílu'd-Dawlih, cousin of the Báb.



International Bahá'í gathering in the grounds of the Mashriqu'l-Adhkár of 'Ishqábád.

servances and rites, a condition wholly incompatible with the provisions of the Aqḏás and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trapping of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship,

however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meager and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Dearly beloved friends! May we not as the trustees of so priceless a heritage, arise to fulfil our high destiny?

PHYSICAL FEATURES OF THE MASHRIQU'L - ADHKÁR

BY ALLEN B. McDANIEL

THE design of the Temple, which is so well visualized in the photographs furnished by the architect, Mr. Louis Bourgeois, is extraordinary. The more one studies it, the more one realizes its uniqueness. It is a new style, symbolic of the universality and spiritual significance of the Revelation of this Age.

Even a casual inspection of the Temple design impresses one with the elaborateness and ornateness of the exterior surface. Of so apparently a complex and exotic character, one wonders how and of what material or materials such a structure can be built. A further study reveals the unappropriateness and impracticability of using natural stone for the surface material. The expenditure of time, effort, and labor would be prohibitive, physically and financially, and the natural stone tracery would not have the necessary strength to resist ice and wind storms prevalent in that locality.

The very nature of this remarkable design calls for the use of a plastic, universal character of material. What is more universal and adaptable than concrete, a form of stone which is plastic when placed in the building and can be molded to any desired form and to give any specified color effect. Upon setting, concrete becomes as hard and durable as the best quality of natural stone.

The durability and permanence of concrete is demonstrated by history and scientific research. The ancient peoples of Egypt, Assyria, and Babylonia used massive masonry with mortars containing cementitious material. Rome still contains the remains of concrete structures which were built about 2000 years ago and are still in an excellent state of preservation. Among these are the Stadium of the Palatine, the Temple of Castor and Pollux, the Baths of Caracalla and the Pantheon. Research has developed, especially since the World War, better materials and methods of making

concrete. Concrete members are reinforced to carry the loads as effectively as a steel bridge or timber framework. The recent development of the methods of selection, mixing and placing of the component materials makes it possible to produce today an artificial stone of any desired strength and quality. Thus it is possible to use concrete in the production of the curved lines and intricate tracery of the Temple.

The use of concrete for the surface material of the Temple will be economical, as the component materials are available universally, and low in cost. As there is a great deal of duplication of tracery and ornamentation, the same forms can be used repeatedly to cast the surface structure in place.

Recent examples of the use of concrete in buildings with curved lines, perforated tracery, and varied color are the Church of Notre Dame, Le Raincy, Paris; the Church of St. Thérèse, Montmagny, Paris; the Catholic Church, Bishofsheim, Germany; the Church of the Sacred Heart, Washington, D. C., and the Primavera Building, Paris Exposition, 1925.

Another plastic material which will undoubtedly be used in the exterior wall construction of the Temple is a metal alloy. In recent years several non-ferrous metal alloys have been developed, and a few including alloys of aluminum have come into use in building construction. These alloys are strong, light, and highly resistant to corrosion. In the new Koppers Building, in Pittsburgh, over 100,000 pounds of cast spandrels were used. In the 68-story Chrysler building, nearing completion in New York City (March, 1930), the wall spandrels and copings and window sills are of an aluminum alloy. Such a material may be used in such sections of the building as door and window frames, sills, and some details of the ornamentation.



The Bahá'ís of 'Ishqábád, carrying material for the construction of the Mashriqu'l-Adhkár.
Hájí Mirzá Vakílu'd-Dawlih, cousin of the Báb.

The turbaned figure (front row, right) is

The existing foundation structure was built of reinforced concrete and was completed seven years ago. The top of this structure is the first floor level. Around this circular foundation a flight of nineteen steps will rise from the gardens to the main floor of the Temple.

The superstructure has three principal divisions or parts; the first story, the second or gallery story, and the dome.

The exterior walls are largely tracery, which will give ample light to the interior of the building in the daytime, and afford a brilliant luminous effect when lighted at night.

The height of the Temple structure from main floor to top of dome is 161 feet. The extreme diameter of the foundation structure is 202 feet. The diameter at the top of the steps is 152 feet. The height of the first story will be 36 feet, while the pylons or minarets at the intersections of the nine faces will rise to a height of 45 feet above the first floor.

The central portion of the Temple will be a single space extending from the main floor to the inner shell of the dome. Around this space are nine rooms between the nine entrance-ways and the exterior walls.

The crowning feature of the structure

will be the dome, which will be built in three sections: the outer shell which will be perforated, an intermediate shell of wire glass, and the inner shell of perforated material. This beautifully proportioned dome will be pure white in color and at night radiate light like a great illumined globe.

The Temple structure will be erected in two parts; the skeleton of steel and reinforced concrete, and subsequently the exterior wall covering. The latter is largely tracery combining, with plant-like forms, the symbolism of the religions of the world.

The construction of the Mashriqu'l-Adhkár involves many new and unique problems. Unlike an office building, apartment house, or residence, there are no precedents and it is not possible to schedule the building and predict just when certain parts of the structure will be completed after construction of the superstructure begins. Probably no one alive today could state the proper way to construct the outer shell of the dome, which is designed as a perforated structure.

Thus the Temple, the ornamentation of which constantly suggests life and action, must develop as a constructive organism, and evolve through experience, step by step.

THE MODERN SANCTUARY

THE MAKING OF THE TEMPLE

By Janet Bolton

What Hand arrayed the Hopes of all the
Ages

In this bright Shape—this many-pointed
Star?

What Architect designed this firm founda-
tion

On which to build Love's templ'd Avatar?

What Wisdom set the waning Lights of
Jesus

Above the centuries for evermore;

Emblazoning across a mystic portal

Those everlasting words, "I am the Door!"

What Master-mind conceived these Gates
of Splendor,

Nine golden Doors encircling round about;
That it should be "A Dawning-Place of
Praises,"

Claiming the true, the faithful and devout?

Here God is One! O Master of the Temple!

In Thee we trust and all the world is kin,

Thus, by Muḥammad, "Seal of all the
Prophets,"

By Moses and by Buddha—let them in!

By every Cup that frees from sin and sor-
row,

Enter, ye tribes and nations, and be blest.

Here each hath life beneath its healing
shadow,

And thus God made the Temple of His Rest!

OUR TEMPLE

By Lorna B. Tasker

Our Temple—dawn of our dreaming,
 Dawn of our golden dreaming,
 Brighter become each day
 At the core of our life's endeavor,
 Born like a glory of sunlight,
 Or a music of wondrous singing,
 Built of our hearts' deep passion,
 Woven of song and fire.

Our Temple—secret of gladness,
 Secret of all earth's gladness,
 Lovelier grown each day
 With the beauty of song and laughter,
 Buildd of many a handclasp,
 Arms of lovers entwining,
 Holding the whole world's tenderness,
 Folded in God's Desire.

Our Temple—symbol of yearning,
 Symbol of all our yearning,
 Loftier grown each day
 At the heart of mankind's endeavor.
 So shall it grow tomorrow,
 And beyond the drift of the ages,
 Stream with the joy of the Vision,
 Higher—forever higher!

TEMPLE OF GOD

By Philip Amalfi Marangella

O flowing fountains, sing Love's praise to
 me.
 O beckoning paths, urge faltering feet to
 thee.
 O portals wide, embrace entirely
 The Self that nears this blessed sanctuary.
 O glowing torches, flame from wisdom's
 seat.
 O luminous dome, thy hands in prayer
 complete

This shrine where Faith shall never know
 defeat;
 This mystic heart where soul with God may
 meet.

THE TEMPLE BEAUTIFUL

By Shahnaz Waite

O Temple of the Beautiful!
 O Temple of the Lord!
 That for God's oneness e'er will stand,
 And for His Holy Word;
 Thy radiance shall shine afar,
 As shines the sun above;
 A Refuge thou to weary hearts,
 A Fortress of God's Love.

O Temple that doth symbolize,
 God's Word made flesh to man;
 Thou art the Body of His Law,
 Revealing His great Plan;
 All nations shall in thee rejoice,
 And gather from afar,
 Shall hold aloft the Glorious Name,
 That Name—Bahá'u'lláh.

O Temple of true Unity,
 Of Knowledge and of Light,
 O Temple of the Living God,
 Of Day—that knows not night;
 Thou art a Mystery Divine,
 But one that all may read,
 Who enter in with "hearts made pure";
 With faith—and loving deed.

O Temple of the Beautiful!
 O Miracle Divine!
 In thee the nations join as one,
 From every land and clime;
 Thou art the symbol of God's Peace;
 Which cometh from above;
 The symbol of God's Word Divine;
 His Manifested Love.

THE MASHRIQU'L-ADHKÁR OF 'ISHQÁBÁD

Excerpts from letter written by CHARLES MASON REMEY, addressed to the House of Spirituality of Bahá'ís of Chicago, dated Washington, D. C., October 12, 1908.

BROTHERS in the service of 'Abhá:

As you have arisen for the construction of the first Mashriqu'l-Adhkár in America, and, as I have recently visited 'Ishqábád and seen there the great Mashriqu'l-Adhkár of the East, of which we in the West have heard so much, I take it upon myself to write to you a description of this Edifice, hoping to share with you the great blessing of meeting with the friends in those parts and of beholding this Temple which is a testimony of their sacrifice and unity.

As you know, 'Ishqábád is in Russia, Turkistán, just north of the Elburz Mountains, which separate the desert plain of western Turkistán, on the north, from Persia on the south. The city itself lies on the plain a short distance from the mountains, which here are very rugged and rocky. The town is quite modern in aspect, being laid off with gardens and broad streets, which meet at right angles. Rows of trees along the sidewalks remind one of a Western city, while the buildings and the waterways, which flank the streets and are fed with water coming from the nearby mountains, are strikingly Oriental.

I could hardly believe that this city had sprung up almost entirely during the past half-century. It was but a huddle of mud huts, when Bahá'u'lláh first directed some of His followers to settle there. Now this is replaced by a large and prosperous city of buildings of brick and stone.

The Mashriqu'l-Adhkár stands in the center of the city, surrounded by a large garden, which is bounded by four streets. It rises high above the surrounding buildings and trees, its dome being visible for miles as the traveler approaches the city over the plain. The building in plan is a regular polygon of nine sides. One large doorway and portico, flanked by turrets, facing the direction of the Holy City ('Akká), forms

the principal motive of the façade, while the dome dominates the whole composition.

The walls of the Temple are of brick covered with a firm and hard stucco, which in that climate resists quite well the action of the elements, while the floors are concrete supported by iron or steel beams.

In plan the building is composed of three sections: the central rotunda, the aisle or ambulatory which surrounds it, and the loggia which surrounds the entire building.

The interior of the rotunda is five stories in height. The first or main floor story consists of nine arches, supported by piers, which separate the ambulatory from the rotunda proper. The second story consists of a similar treatment of arches and piers and balustrades, which separate the triforium gallery—which is directly above the ambulatory—from the well of the rotunda. The third story is decorated with nine flank arcades, between which is a shield upon which is inscribed in Persian characters, "Yá-Bahá'u'l-'Abhá." The fourth story contains nine large windows, while the wall of the fifth story, which is not as high as the others, is pierced by eighteen bull's-eye windows.

Above, there is the dome which is hemispherical in shape. The rotunda from the floor to the top of the dome is elaborately decorated with fret work and other designs, all in relief. . . .

The main portico of the Temple is two stories in the clear, while the loggias, which surround the building, are on two floors, the lower being on the main floor level, while the upper one is on the level of the triforium gallery. This upper loggia is reached by two staircases, one to the right and one to the left of the main entrance, and the gallery is entered from the loggia.

On the main floor the principal entrance is through the large doorway, but there are

also several inner doors, which connect the ambulatory with the loggia. An abundance of light is admitted through the windows in the upper part of the rotunda, as well as through the windows of the upper gallery and ambulatory, which open upon the loggias.

The Persian style of architecture has been used in treating the details and decorations of the buildings. . . .

From what I saw and heard in 'Ishqábád, I found that those believers who superintended the building of the Temple were competent business men and that, although they had undertaken a large enterprise, every possible economy was made, yet at the same time no expense seemed to be spared when necessary for the beauty and solidity of the building.

Nine avenues of approach lead to the Temple. The main avenue of the nine, leading to the entrance portico, will be

entered from the street by a monumental gateway. Last July they were completing the plans for this principal gateway to the grounds.

At the four corners of the garden are four buildings. One is a school. One is a house, where traveling Bahá'ís are entertained. One is to be used as a hospital, and the other is for workmen, storage, etc. Much of the property in the immediate vicinity of this enclosure belongs to Bahá'ís, so the Mashriqu'l-Adhkár is the center of the community materially, as well as spiritually.

That which impressed me more than all else, as I stood before this Mashriqu'l-Adhkár, was the fact that the Bahá'ís of the East had all worked with one accord and had given freely toward its erection. . . .

Faithfully, your brother in the service of 'Abdu'l-Bahá,

C. MASON REMEY.

GREEN ACRE AND THE BAHÁ'Í IDEAL OF INTER-RACIAL AMITY

FOREWORD

THE rapid rise of the United States to a position of world leadership among the nations only accentuates, according to members of the Bahá'í Cause, the importance of those racial factors within the nation itself upon which its enduring leadership and progress depends. Providence, in making this country practically immune to external dangers, has balanced this tremendous advantage with an internal race problem the solution of which lies beyond the realm of practical politics, in the sphere of human relationships where spiritual realities hold sway.

Since 1912, when 'Abdu'l-Bahá spent nearly nine months promulgating the cause of universal peace throughout the United States and Canada, American Bahá'ís have realized the supreme significance of the race question in the evolution of civilization on this continent. 'Abdu'l-Bahá made it clear to them that increase in the spirit of prejudice between whites and negroes could eventually bring about civil strife of such magnitude that any foreign enemies could readily seize the opportunity to crush America. This view he emphasized more than ever during the period following the European war, when an unfriendly attitude toward the United States grew more and more manifest. On the other hand, 'Abdu'l-Bahá pointed out the fact that the establishment of just and harmonious relations between white and colored peoples would give America world eminence in leading the nations forward into the new age of universal peace. Speaking at Howard University, Washington, D. C., on April 23, 1912, 'Abdu'l-Bahá said, "The accomplishment of unity between the colored and whites will be an assurance of the world's

peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no more."

The principle of inter-racial amity in the United States 'Abdu'l-Bahá defined in that same public address as the expression of gratitude and appreciation on the part of colored people for the white, and of kindness and recognition of equality on the part of whites for the colored. More important than the sufferings undergone by negroes during and since the days of slavery, 'Abdu'l-Bahá declared, is the fact that in American civilization the colored people have made an evolutionary advance scarcely duplicated in human history.

Trained in this view, the American Bahá'ís have organized a National Inter-Racial Amity Committee, with local branches, under whose auspices public amity meetings are held regularly in about fifty cities of the United States and Canada. Particularly successful meetings have been held in Washington, Philadelphia, New York, Springfield (Mass.), Boston, Chicago, Dayton (Ohio), Montreal, Green Acre (Maine), Seattle, Washington (D. C.), and Portland (Oregon).

The Guardian of the Bahá'í Cause, Shoghi Effendi, great-grandson of its founder Bahá'u'lláh, in a letter to American believers again called attention to the importance of inter-racial amity. "I direct my appeal with all the earnestness and urgency that this pressing problem calls for to every conscientious upholder of the universal principles of Bahá'u'lláh to face this extremely delicate situation with the boldness, the decisiveness and wisdom it demands. I cannot believe that those whose hearts have

been touched by the regenerating influence of God's creative faith in His day will find it difficult to cleanse their souls from every lingering trace of racial animosity so subversive of the Faith they profess. How can hearts that throb with the love of God fail to respond to all the implications of this supreme injunction of Bahá'u'lláh, the unreserved acceptance of which, under the

circumstances now prevailing in America, constitutes the hall-mark of a true Bahá'í character?"

In the membership and functioning of the Bahá'í Cause, no racial distinctions are recognized. Its world-wide community embraces numerous adherents drawn from the various races, classes and creeds.

—HORACE HOLLEY.

AT BEAUTIFUL GREEN ACRE

THERE is not a more delightful or more interesting spot anywhere in New England than Green Acre on the Piscataqua, Eliot, Me. Citizens in this section have known its aims and its accomplishments in the direction that its founder, Miss Sarah J. Farmer, intended it to be.

"Green Acre," Miss Farmer declared some years before her death, "was established for the purpose of bringing together all who were looking earnestly toward the New Day which seemed to be breaking over the entire world. The motive was to find the truth, the reality, underlying all religious forms and to make points of contact in order to promote the unity necessary for the ushering in of the coming Day of God."

And for thirty-four years friends and associates of the late Miss Farmer have been carrying on this work and from a small beginning the investment in lands and buildings has expanded until the grounds now represent more than 100 acres with an investment in buildings of approximately \$100,000.

Some people have had the feeling that Green Acre was a settlement of "high brows" and that its object was for the purpose of cultivating ideals entirely foreign to what the facts disclose. Every American citizen regardless of color or creed can join in this work of bringing about a better international understanding with the people of the world, and with Miss Farmer's ideals fully co-operating in the up-building of a unified religious understanding.

The outstretched hand of fellowship is the only password to Green Acre and you

are as welcome there as you are in your own home. There is no more beautiful spot than this settlement overlooking the waters of the Piscataqua and Great Bay and with the Green Acre Inn and cottages, the Fellowship house, the historic tea room house and other buildings, it is well worth one's while to visit.

Some of the ablest men and women of America are to be heard there during the season and among those who have been associated with this institution are John Greenleaf Whittier, Edward Everett Hale, Edwin H. Markham, Ralph Waldo Trine, Helen Campbell, William Dean Howells, William Lloyd Garrison, John Fiske, Lester A. Ward, Paul Carus, Booker T. Washington, Edward Martin, Ali Kuli Khan, Edwin Ginn, Myron H. Phelps, Thornton Chase, Edwin D. Mead, C. H. A. Bjerregaard, Jacob Riis, Horatio Dresser, Joseph Jefferson, Anagarika H. Dharmapala, P. Ramanathan, Rabbi Silverman and Abu'l Fadl.

The people of this section of New Hampshire and Maine will find it a treat and a benefit to visit Green Acre. One cannot stay there without coming away with a better understanding of the world and additional knowledge gathered through contact with many fine representative people. —*Editorial, Portsmouth Herald, August 2, 1928.*

Portsmouth Day at Green Acre

THE friendly bonds existing between this city and Green Acre were further cemented yesterday, when the first annual



Fellowship House, Green Acre, Maine. Owned by Trustees for the Benefit of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.



Interior of Green Acre Fellowship House.

Portsmouth Day was observed at the beautiful spot on the Piscataqua which is known throughout the world.

Following a fine luncheon in the dining room of the Green Acre Inn, at which Mayor and Mrs. F. W. Hartford were guests of honor, the group adjourned to the Fellowship House, where a fine program had been arranged for the Portsmouth Day observance. Mrs. Harlan Ober, hostess at the Fellowship House, acted as chairman for the afternoon and her charming manner conveyed to all the welcome which the Green Acre people always extend.

Mrs. Margaret Corey of this city opened the program with "The Old Refrain." Mrs. Corey rendered the beautiful song in an excellent manner and, as Mrs. Ober said at the conclusion of the song, "There is nothing so soothing to the heart as music."

Mayor Hartford was next called upon and as he was introduced every member of the gathering arose and applauded.

Mayor Hartford expressed his delight in being with the gathering, as Eliot was always like home. "Portsmouth and this town," said Mr. Hartford, "are inseparable, they have worked and labored together for the upbuilding of the community of the gateway to the state of Maine and to the mountain region of New Hampshire. The charm of this historic town has spread all over the world and this has been largely due to the international reputation of Green Acre."

Mayor Hartford said that in the past Portsmouth has never been known to "butt in" and did not want to in this case, but since the kind invitation had been extended was glad to further the acquaintance between the city and Eliot. Due to a misconception on the part of many people, he stated, Green Acre was regarded as a sort of closed and exclusive community, open only to those with certain religious beliefs, but now that the welcome which is given to all who are interested, regardless of color or creed, has been noticed the word will be spread about and Green Acre will be further opened to all. "Portsmouth," he declared, "has never fully gotten in touch with the foundations of Green Acre and when it does grasp them and see the really

fine work which is being done, there is no doubt but many supporters from this city will visit the conferences and enter the fellowship."

Mayor Hartford paid a fine tribute to Miss Sarah J. Farmer, founder of the Green Acre community. He spoke of the wonderful work which she had done and what it had meant to hundreds of people. "A monument is due her," the speaker said.

Going back into history, the speaker told how Martin Pring had sailed up the river, taken a look at Portsmouth, then Kittery, then Eliot and then had returned to Portsmouth to settle. The fact that Eliot was across the river, so that it could be seen from Portsmouth, was probably the reason of his choice of Portsmouth as a place to settle, he said, for no doubt Martin Pring was captivated by the beauties of Eliot. "However," he said, "Eliot and Portsmouth have always been very close together and they should be still closer together and he pledged the support of Portsmouth for the good of the Green Acre community. Portsmouth is ready to cooperate with Eliot and the fine international movement for world peace. The Portsmouth response has always been generous and the citizens there are a fine example of loyalty. They stand for the right, clean living and for a proper religious background," he said.

The mayor referred to the history of Eliot and its incorporation as a town on Aug. 7, 1910, saying before that it was known as the second parish of Kittery. He referred to names of natives of Eliot, the Shapleighs, Frosts, Leightons, Downings, Spinneys and Staples and also told of its discovery by Martin Pring and his party who sailed the Piscataqua in 1603.

Prof. Herbert Adams Gibbons of Princeton University, and one of the most popular lecturers ever to come to Green Acre, was the next speaker on the program. His genuine wit and spontaneous remarks make him a great favorite with all, and his talk yesterday afternoon was mixed with humor and seriousness, forming an impressive address in which much real food for thought was found. He spoke of the dependence of Eliot on Portsmouth, yet a state

line separates the two communities. He then spoke of the folly of some of the state lines in this country and told of the simple ways in which state lines were changed when the early surveyors were laying them out.

"The great welcome which Eliot and Green Acre extends to all cannot be described," Professor Gibbons said and stated that in his brief connection with Green Acre he had come to the conclusion that the community was made up of a group of people who had communed for the purpose of solving problems and studying that which makes problems. In his observation, he said, that, as far as he could see, no barriers existed. Through education the groups which gathered were trying to see what could be done with the problems of others and also those of our own so that world peace and concord may be realized universally. "All who love world peace and desire to arrive at it in a sound way," he said, "are welcome at Green Acre."

At this point Mrs. Ober, the chairman, paid a fine tribute to Professor Gibbons, saying that he was an ace with his heart in the sky. She then introduced William H. Randall, of Boston, a devoted supporter of Green Acre for many years.

"Green Acre," he said, "is founded on historical ground. The Indians called the river which flows by it the 'River of Light' and the ground where this house stands was called the ground of Eternal Peace. Green Acre has always tried to bring peace into problems and the flag of peace has floated over this spot since it was founded by Miss Sarah J. Farmer. Green Acre is an attempt to bring peace-loving people, who work for peace, into sound religious relationship and in harmony with the work which is being done.

"We are proud to have Mayor Hartford of Portsmouth with us and I know he is sincere in saying that Portsmouth will co-operate," Mr. Randall said. "We want that personal relationship and touch of the people here and elsewhere, and if they are encouraged by the new relations which concern Green Acre it will grow as the River of Light flows and a center so important

and fundamentally established on universal peace will be heard from, like the shot which was 'heard around the world.'

"A wrong impression is gained of Green Acre by many people, who think that it is built up by people of a peculiar religious cult which is exclusive except for a certain few. This belief is erroneous. The people here are of every religious faith and color and are striving for the universal. Green Acre has a heart and that heart is open," he said in conclusion.

Mrs. Margaret Corey was again called upon and sang in a charming manner "My Gift for You" and "My Desire."

Louis G. Gregory of Washington was the next speaker. "Green Acre is dependant on Portsmouth," he said, "and now Green Acre is showing the city across the river that it has something also of which to be proud. There are three barriers to universal peace," he said, "which are rapidly being broken down, namely: race, nationality and religion. There is to be only one religion in times to come," he said, "and some bond of universal conciliation and peace will dispel national lines. There is a great inter-racial movement started, with a fine council of colored and white people meeting in the South for the solution of some of the color problems there. Peace and true happiness for all is soon to be realized," he said in conclusion.

Following the interesting talks tea was served in the Fellowship House, where the meeting was held. Mrs. William H. Randall of Boston poured tea and Miss Edith Gerrish of Portsmouth served punch. The members of Portsmouth Bahá'í Assembly were on the committee for the afternoon tea.

The members of the Portsmouth Bahá'í Assembly committee were Mrs. Henry L. Green, chairman, Mrs. Jennie F. Crockett and Mrs. Clarence Pike. The program committee consists of Louis G. Gregory, chairman, Prof. Stanwood Cobb and Mrs. Harlan Ober. The Green Acre committee is headed by William H. Randall, George Spendlove, Henry L. Green, Siegfried Schopflocher and Mrs. Harlan Ober.—*Portsmouth Herald*, August 2, 1928.

A SIGNIFICANT INTER-RACIAL CONFERENCE

BY LOUIS G. GREGORY

GREEN ACRE, center of Bahá'í activity in summer, pursuing in many practical ways its ideal of universal peace, under the direction of the Bahá'í National Committee on Inter-racial Amity, held its second annual conferences August 24 to 26, 1928. This event came at the height of the season and was a gain over the congress of last season whose standards were high. It was to some who saw the beginning of this branch of service seven years ago, a reminder of the first Amity Convention held under the direction and guidance of 'Abdu'l-Bahá. Success was attained through the cooperation of the Green Acre community and the nearby Bahá'í Assemblies of Eliot and Portsmouth, the attraction of friends from a distance, the presentation of a program of unusual value and charm, and above and through all, the dynamo of the Spirit which meets and removes all hindrances.

"If the question of the colored and the white should not be solved, it will be productive of great dangers in the future for America. Therefore, the Confirmations of the Kingdom of 'Abbá shall constantly reach any person who strives after the conciliation of the colored and the white."

The above statement found in a Tablet of 'Abdu'l-Bahá to the organizer of the first Amity Convention, is a bed-rock of assurance to those who by their patient labors would erect a palace of peace that is more enduring than bronze in the hearts of their fellow beings. Ancient records show the seventh as the year of jubilee among the chosen of Israel. A similar period in the evolution of amity, although the minimum of human strength and resources is always applied to the maximum among human problems, reveals unbroken victory, increasing in volume with the years. Here in truth is a call to service for each and all, an opening to move in the direction of the Divine Will and perchance an

opportunity to discover, through the Favor of God, that Mysterious Power to which the universe bows.

The conferences were opened by Horace Holley, presiding, who reviewed, with clear insight and classic grace of diction, these activities from their inception at Washington and later. He proved the value of inter-racial understanding to this nation and the world, especially urging America, by improving the means of linking all races together, to become the channel for the flow of that Mighty Power, the Holy Spirit of God, which creates the highest culture. He hailed the day of endless perfections and felt that no ancient customs should be allowed to check the growth of true civilization.

Another salient feature was the Community Four of Boston: Ethel Hardy Smith, soprano; Dorothy Richardson, contralto; Eleanor Trent Wallace, reader; Dorothy Wood, accompanist. These devoted friends, popular among the musical fraternity of Greater Boston, bestowed generous portions of their talents at all sessions, enriched minds and hearts by their artistic skill, sweet melodies and spiritual attraction and had great drawing powers. Their fine interpretation of the great masters of composition was admirable and showed high attainment in an art which combines intellect and emotion. But their incarnation of the genius of the colored race in singing those simple melodies sometimes plaintive, anon humorous, born "in days that are no more," brought even greater delight. The universal love revealed through song is one of the best teachers of inter-racial harmony. More than most companies of such singers has resembled the original jubilee singers who started out on a tour from Fisk University in 1871 and made this music, then strange, become famous in Europe and America, causing the erection of Jubilee Hall, not unknown to travelers in



A group of Bahá'ís and their friends in attendance at the Third Annual Amity Conference, August 1929, at Green Acre, Eliot, Maine, the Bahá'í Summer Colony.

the sunny South. One of those who here sang, Mrs. Richardson, is related to a member of the original cast.

William H. Randall sounded the note of welcome to the fine audience which taxed the capacity of the hall. He quoted 'Abdu'l-Bahá as saying that if a man finds happiness in a place he returns to that place. "If he finds gold, he returns in search of more gold. Green Acre has a gold mine of fellowship. I hope that here you will seek for more gold and take with you the precious spirit which is the soul of Green Acre. We cannot unify the world by the power of intellect alone. The spiritual bond is that which is truly effective. The beautiful story of Ruth and Naomi has a larger application today than in times past. Thy people and my people shall be the people of the whole world. This is the hour of universal consciousness and the spirit of good will among all peoples. We have passed from the Mosaic Age with its law of 'an eye for an eye, and a tooth for a tooth.' We have also left the Victorian Age in which men fancied that the law of evolution would, without effort on their part, ultimately bring them perfection. We now realize the marvellous Cycle of Bahá-'u'lláh with its new creation of the heart and social consciousness to make us one, striving and abiding as brothers in love."

Mrs. Shirley Graham McCanns of Portland, Oregon, was the next speaker, her subject being "The Message of the Negro Spiritual." Her contribution was a rich medley of the history and philosophy of what is distinctly Negro music. It was beautifully phrased and illustrated at intervals by vocal or piano strains. The occasion for her, she declared, was one of joy and humility, the one over the wonderful spirit found at Green Acre, the other in the presence of what suggested the highest culture. She described the conditions under which Negro music was born, the agony of soul which made the colored people in days gone by seek refuge in God, thereby evolving out of their mass consciousness such songs as "Steal away to Jesus," "Swing low, sweet chariot, coming for to carry me home," and "Lord, I want to be a Christian in my heart." As illustrating the simple

faith of the primitive folk in prayer and the justice of God she quoted the lines of a familiar lay:

"You may talk about me as much as
you please,
I will talk about you when I get on
my knees!"

She journeyed to Africa and described the technique by which messages, serious or humorous, are conveyed by drum-beat from tribe to tribe, playing an adaptation of African music arranged by the noted composer, Nathaniel R. Dett. There is more than rhythm, melody and harmony, as well, in these beautiful themes, she said. The crucible of suffering in the lives of this people in America produced "a love that was long-suffering and kind." This she unfolded with depth of feeling, also the way in which Bible stories were selected as themes. She defined philosophy as the love of wisdom and interpreted this music as the philosophy of love.

The chairman said that with such demonstrations of power as expressed by the evening's entertainment he hoped that such a people would never be considered as a weak, struggling race, but rather as a race ennobled by divine inspiration and capable of the highest attainment.

Here the chairman, without calling for a speech, introduced Mrs. Agnes S. Parsons, as the one chosen by 'Abdu'l-Bahá to begin the Amity Convention Movement in America. She is now chairman of the National Committee on Inter-racial Amity of the Bahá'ís of the United States and Canada, under whose direction these conferences were held. High approval of her work was expressed by the audience.

By the chairman: Prejudices grow out of what each race suggests to the other upon the basis of what is past. In order to have a clear vision we must rise above the past. Not what man has done but what God wills is the foundation upon which we must build a new civilization in which all men are brothers. He read in conclusion an extract from the Montclair address of 'Abdu'l-Bahá:

"The sun is one sun, the light one light

which shines upon all phenomenal beings. Every creature has a portion thereof, but the pure mirror can reveal the story of its beauty more fully and completely. Therefore we must adore the light of the sun no matter through what mirror it may be revealed. We must not entertain prejudice, for prejudice is an obstacle to realization. In as much as the effulgence is one effulgence, the human realities must all become recipients of the same light, recognizing in it the compelling force that unites them in its illumination."

The second session, a round table, brought a fine audience despite copious rain throughout the day. It was evident from their reception the night before that all were anxious to hear again the Community Four and so it was deemed wise by the chairman, in view of the wish to combine instruction with entertainment, to exchange, in order, one of their selections alternately for a speech. The addresses, introduced by remarks from the chairman, were contributions to a symposium on the oneness of humanity, in which Mabry C. Oglesby, Mesdames Keith Ransom-Kehler and Agnes S. Parsons and Miss Mary Maxwell appeared. The Tablet on the origin of color among human beings, making it so clear that the only race is the human race, a conclusion which eminent thinkers in the realm of biology and the social sciences are reaching; the duty of all races to abandon superstition and bigotry which form the basis of prejudices, the mighty spiritual forces that are released to aid those who labor in the field of better race relations; the far-reaching influence and power of Amity Conventions as indicated by the message of 'Abdu'l-Bahá to the first one; stories in race relations, illustrating the sacrifices of workers in obedience to Divine Law; pleas for the justice, peace and righteousness that exalt and hopes for the glorious future, may in a way of brief mention convey the spirit of this session. Augmenting this was the tea and dainties served by the Eliot Bahá'í Assembly, the aroma of many beautiful ferns and flowers and the cordial friendliness and joyousness of all, combining to make a scene which those in attendance are not likely to forget. This

prophecy of 'Abdu'l-Bahá was read as a benediction:

"This period of time is the Promised Age, the assembling of the human race to the Resurrection Day and now is the great Day of Judgment. Soon the whole world, as in springtime, will change its garb. The turning and falling of the autumn leaves is passed; the bleakness of the winter time is done. The New Year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; while the birds are singing among the rose branches like the angels of the highest heavens, announcing the glad tidings of that spiritual spring and the sweet music of their voices is causing the real essence of all things to vibrate and quiver.

"O my spiritual friend! Dost thou know from what airs emanate the notes sung by these birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security, of concord and agreement. In a short time this heavenly singing will intoxicate all humanity. The foundations of enmity will be destroyed; unity and affection will be witnessed in every assembly; and the lovers of the love of God at these great festivals shall behold their splendor.

"Therefore contemplate what a spirit of life God has given that the whole world may attain life everlasting! The Paradise of El 'Abhá will soon spread a pavilion from the pole-star of the world under whose canopy the beloved shall rejoice and pure hearts will repose in peace."

The final session came Sunday morning, a time always devoted at Green Acre to worship and praise. Mrs. May Maxwell of Montreal as chairman read from the sacred writings and expressed the wish that all parts might blend into that perfect whole which signifies the love of God.

On either side of the chairman sat two distinguished clergymen, identified with two races, both of whom were charged with inspiration and radiated the spirit of perpetual youth. In Archbishop Reginald G. Barrow was represented the African Orthodox Church, tracing its descent from the

ancient Coptic Church of Egypt, jealously guarding its traditions and ceremonies, its mazes of ritual and dazzling vestments, apotheosizing the Trinity. In Albert Vail one saw a product of the Unitarian Society, traditions of ascetic simplicity, banishing all forms, pleased with the high mental powers of its fraternity wherever found, stressing the Divine Unity. It is remarkable that both should acknowledge that the real, intimate knowledge of the Christ came to them through the Bahá'í teachings; not less so, that trained in schools so different, they should be one in service and purpose and that each through the differing veils and shadows should discern clearly the station of Bahá'u'lláh, the Manifestation of God, and be devoted to His Cause. The meeting and co-operation of two such men was a sign of God.

The address of Archbishop Barrow on "The Practice of the Heavenly Virtues" was a compendium of the teachings found in two Bahá'í books, the Divine Philosophy and the Wisdom Talks of 'Abdu'l-Bahá, with emphasis laid upon love, harmony, justice and freedom, the most stupendous values of the age, he averred. "We the Bahá'ís," he said, "must work to make all races one

race and all nations one nation. If action takes the place of words the whole world will soon become a Paradise."

Mr. Vail followed with an impressive tribute to the colored race in which persecutions had produced such a speaker and such music, saying that he felt as he listened that it was the greatest blessing to be persecuted. Through trials and afflictions the glory of Israel had shone forth and other peoples had attained the heights. "The calamity of God has ever been His Providence!" He praised the virtue of humility which he had found in many of the colored people and expressed the conviction that if each and all would prostrate themselves before the Countenance of God that they would become the lights of America. He then addressed himself to his subject: "The Temple of God: Its Light of Unity," and with a wealth of imagery he presented the *Mashriqu'l-Adhkár* with its varied symbolism and architectural beauty, its light of science, its all-inclusiveness and spiritual power to dissolve the differences between races, nations and religions, its fulfillment of Christ's promises of One Shepherd and One Fold and its marvelous expression of the Splendor of God.

RACIAL AMITY AT GREEN ACRE

BY LOUIS G. GREGORY

AT Green Acre, in Maine, where the Bahá'ís have their summer colony, King Amity the Third* reigned in August. Do you know this monarch? Have you ever attended his court? A kindly despot is he, genial and wise. His courage is high. His borders ever widen. His wit scintillates; his humor flows; his joyousness is radiant. His knowledge illumines the minds. His spiritual wine exhilarates the hearts. His courtiers are picturesque, and vary from the love-lit faces of childhood to the frost of honored age and include all races. He imposes upon them the obligation of true knighthood. Each and all from the good

they say and do, appear to adopt as an emblem that fine old motto, *noblesse oblige*. Perhaps some day Dame Ether, from whom naught is hid, will surrender the full life story of this sovereign and thus reveal a most fascinating book. An influence so potent and subtle, ever invading new fields, always calling into being that which is fine and rare, summons the noblest treasures of minds and hearts. Hearts and minds are oft surprised by their own responses! The sorrowing forget their woes; the proud become humble; the estranged are again friendly. Superstitions flee; prejudices melt; that which is selfish seems to vanish! On the other hand, principles loom, ideals are realized and noble deeds are done under the

* Third Annual Racial Amity Conference at Green Acre.

mystic sway of this king of service. The rain of bounty and the sunshine of love meet in this court; for amity between races is one of the names and attributes of the eternal King. Happy are those who meet and greet Him!

Those who met 'Abdu'l-Bahá during the years of His service recall what joy He gave to those about Him. Amity is His creation and one of His marvelous signs in the world. Herein lies the mystery of life, light and power to those who reflect. It is through the universal spirit of service that the earth is illumined by the knowledge of God. Existence smiles as the Light of God, Bahá'u'lláh, is manifest in the world.

The truth that makes men free was freely spoken at the third Amity Conferences at Green Acre. Miss Mary Maxwell, the chairman, opened the first session by reading the address of 'Abdu'l-Bahá on the points of unity between the races in America, delivered at Hull House, Chicago, in 1912. The points mentioned include their common material origin, the powers of the senses and of intelligence. Besides these he included patriotism, a common language and civilization as well as religion. The one point of difference is color which is thus far outweighed by the points of unity. The chairman referred to the tragic results of prejudice and misunderstandings and with simplicity and directness pointed the better way.

Letters of regret from Rev. Dr. Samuel McComb, one of the founders of the Emanuel Movement in Boston, and Mr. George DeForest Brush, the noted artist, were read. Each expressed warm appreciation and hearty accord with the spirit and purposes of the conferences.

Dr. Leslie Pinckney Hill, poet, educator and chairman of the Inter-racial Peace Committee of Philadelphia, opened his masterly address with a warm tribute to the workers of Green Acre, those of the past whose hands are now still, those of the present who still valiantly struggle. He drew an impressive picture of world depression due to class tyranny and prejudice, but turned soon to the bright side as he traced the recent trend toward inter-racial understanding. Perhaps, commented the

speaker, these new signs may be but straws in the wind, yet they indicate a power that increases in volume and effectiveness. He appraised highly the gift of tact in handling difficult situations and felt that all who would share the good things of life must possess this treasure. The removal of difficulties between the races is not impossible today. It becomes in fact only an incident to those who think in cosmic terms. Sensitized natures are turning more and more away from the blight of prejudice and in agony of soul are asking how long must it last.

As signs of progress Dr. Hill noted the increase of books on race relations and also the number of organizations that create favorable publicity. He praised the inter-racial work in the Southern states so gallantly led by Dr. James H. Dillard, who reflects, with his associates in the former slave states, the increase in the number of those who reason together. The concessions of the white world to the black world are amazing to those who have been long used to oppression. This is leading to a new attitude on the part of black men shown by many spiritual signs. The absence of "reds" and violent agitators among the colored race and the ability of blacks to smile were among the chief assets of their collective life. Another asset is the enlarging contribution of the Negro race to the nation's literature and art. The universities of the South are now studying race relations sympathetically and constructively. Yale University, one of the great institutions of the North, has recently established a course in human relations. In conclusion he exhorted patience, suggesting that black men should use oppression as wings to fly heavenward.

Mr. Allen B. McDaniel, chairman of the Bahá'í National Spiritual Assembly, was the second speaker. He declared that such conferences as this to be a source of real inspiration and help. He defined a human engineer as one capable of studying causes of intricate and dangerous situations in human relationships and getting results. He deplored any lack of full justice for any human being, but felt that the time is not distant that will bring the full meas-

ure of justice to all. This will mean free and equal opportunity to develop the God-given powers with which every person is endowed. The literature, art and music of the colored race indicate progress. All human beings must have equality of opportunity. All are children of the same parents, all signs of the same love. We must show mercy and kindness to all our fellow beings. Infinite patience is needed; but we must also have faith in the Day of God when the decree is peace and harmony among all the peoples of the world without distinction of race, class, color or creed. He told of the happiness of 'Abdu'l-Bahá in seeing in each face the face of His Father.

Dr. Glenn A. Shook of the department of physics, Wheaton College, presided at the forum on race relations. The Community Four of Boston, Dorothy Richardson, contralto, Eleanor Wallace, reader, Dorothy Wood, accompanist, and Inez Braithwaite, violinist, supplied the music for all sessions with fine artistic skill.

Mrs. Agnes S. Parsons, organizer of the first Amity Congress under the instructions of 'Abdu'l-Bahá and held at the nation's capital, in May, 1921, for the first time publicly told the story, one replete with human and divine interest. Difficulties were very great at the time of this pioneer service. Many of her most influential friends were heedless and indifferent. But trials were overcome when an effort was made and worker after worker became attracted to the cause. One of these was the Honorable Moses E. Clapp, a former United States Senator, a lifelong friend of the Negro, who counselled her to enlist the aid of conservative people, as the radicals were already won. Lift it up into the spiritual realm, he advised, and work for high ideals and wider sympathies on a plane above mere political agitation. On the recommendation of California friends, Senator Samuel E. Shortridge, who took the same view, was obtained as a helper. Mrs. Parsons concluded her interesting narrative, which told of success through sage advice and spiritual guidance, by reciting a poem written by Countee Cullen.

Mr. M. C. Oglesby quoted Shoghi Effendi as saying that so difficult a problem could

be settled only by concessions on both sides. The speaker felt that the gravity of the problem was increased by the disparity of numbers of the two races. Because of this he thought it wise for the colored people, who are numerically at a disadvantage, to move with such wisdom as to win over at least half of the whites.

Mr. Robert W. Bagnall spoke of the desirability of the two races mingling for cultural and spiritual reasons. Once during a pastorate which he held in Detroit, the pastor of the great cathedral requested him to invite two of the former's members who had long been parishioners but were colored, to abandon their membership in the cathedral for the colored church. Mr. Bagnall replied that they were more needed as members where they were. "But why," questioned the rector, "seeing that they are poor people, while my membership is wealthy and yours poor; would they not feel more at home among their own people?" "Not so," replied Mr. Bagnall, "for as members of the cathedral they give your membership a wonderful opportunity to practice the all-embracing law of love which they profess." He expressed regret that prejudiced people are so often vociferous with their viewpoints, while those who are personally free from prejudice are yet either passive or even acquiescent with the prejudices of others.

Prof. Stanwood Cobb seconded this regret, which he illustrated by the story of how a worthy colored man was once debarred from membership in an alumni association in deference to a minority of prejudiced folk, although the majority, free from prejudice, favored his admission.

Dr. Shook mentioned the good will sincerely extended the colored people by the best families of the South.

Dr. Edna M. Tibbetts illustrated the ties which bind all men together by the analogy of the atoms and their interdependence. Human interdependence is not a mere sentiment, it is a scientific and spiritual law. It is inescapable. We best commune with God when we love our fellow beings.

Mr. F. St. George Spendlove presided at the closing session. He set forth the need of building civilization upon a solid



Green Acre, Maine, a gift from Sarah Farmer to the Bahá'ís of the United States and Canada.



Bahá'ís attending Summer Camp at Geyserville, California, on the estate of John D. Bosch.

foundation. Nothing can be stable if so great a problem as that of harmony between the races be neglected. Reading from the London City Temple address of 'Abdu'l-Bahá, he hailed the day when all men should live as brothers. 'Abdu'l-Bahá with clear vision saw the need and prescribed the remedy. This is indeed the most important thing, for which even important things should be neglected. Prophets appear to tell people the simple things, not the things they can know for themselves. The right treatment of our fellow beings belongs to this category. When we are able to put our principles into practice the Divine Cause makes progress.

Mr. Robert W. Bagnall, Director of Branches, National Association for the Advancement of Colored People, took for his subject, "Race Prejudice and Civilization," and gave his hearers many a thrill. In beginning he related the well known parable of the several blind men who went to see an elephant, each being deluded by his partial conception as to the reality of the whole. H. G. Wells was quoted as saying that the worst of human ills is prejudice as it causes more war and distress than any other. Although it has caused great suffering here in America, it must be conceded that conditions here are not so terrible as in other countries.

Many people think that prejudice is innate, but this is untrue and only a misconception. So-called races are only the result of temporary and geographic conditions. A race integrity bill introduced into the legislature of Virginia recently developed some startling disclosures when it was found that many persons who were proud of their admixture of Indian blood had also Negro blood, this through the admixture of the blood of the said two races which has gone on for centuries. The questions arise, What is a Negro? What is a white man? Every definition of race breaks down. All people have pigment and are therefore more or less colored. In the mingling of races the light people are growing darker and the dark people lighter. This causes many amusing incidents, as when people traditionally of one race are mistaken for those of another. The millions

and billions of ancestors which each person can claim proves mathematically that in the past all races have mingled their blood. The delusion that one race is inferior to another vanishes in the light of scientific inquiry. This is well, for as long as one race feels that another is inferior it is impossible to be just. Racial purity is pure fiction. The human race is tending more and more toward unity and an olive complexion. Inter-racial conferences are now multiplied. Organizations galore are now working to bring about happier conditions. People of the same attainments, regardless of color, work side by side. By all means get such groups enlarged. Always be ready to acknowledge that the other fellow is also a human being. Rebuke those who fall away from truth and be assured of victory in a noble cause.

In conclusion the speaker paid a glowing tribute to the Bahá'ís, many of whose spiritual centers he has visited in his extensive travels. As the Bahá'ís, despite the exaltation of their aims and ideals are misunderstood by people, doubtless they can understand the difficulties and adversities of other groups that struggle to abolish prejudices in the world.

Mr. Albert Vail, the last speaker, said in part: A few friends are with us. Surrounding us are many foes. It is much like the problem of war. Great is the danger! Colossal perils need colossal remedies. Five hours a day of study have made Mr. Bagnall the walking encyclopedia that he is. He is a combination of work and love. As a Christian minister he embodies these ideals.

Christ has educated America in tolerance and freedom of speech. Where is now the power that can remove prejudices of all kinds. Turning to the past we find that the gentle Buddha brought India a thousand years of unity and peace. Such was the power of a real educator. Muhammad likewise destroyed the caste system over a large part of India and also united the Arabian nation. The old religions have all become stratified today. Yet there is a mighty Force at work. This is the Creative Power of Divine Love which is descending to the world in this, the Day of God.

REFERENCES TO THE BAHÁ'Í FAITH

Excerpts from Books and Other Publications

I. BY PROFESSOR E. G. BROWNE.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xv-xx; 1903 rev. 1912—

I have often heard wonder expressed by Christian ministers at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. "How is it," they say, "that the Christian doctrine, the highest and the noblest which the world has ever known, though supported by all the resources of Western civilization, can only count its converts in Muḥammadan lands by twos and threes, while Bábísm can reckon them by thousands?" The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, mainly by material, or to use the more popular term, "practical," standards. . . . There is, of course, another factor in the success of the Bábí propagandist, as compared with the Christian missionary, in the conversion of Muḥammadans to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the Qur'án and the prophetic function of Muḥammad. The

Christian missionary must begin by attacking, explicitly or by implication, both these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muḥammad and the Qur'án proclaim, and converts his Muslim antagonist not to Christianity, but to Skepticism or Atheism. What, indeed, could be more illogical on the part of Christian missionaries to Muḥammadan lands than to devote much time and labor to the composition of controversial works which endeavor to prove, in one and the same breath, first, that the Qur'án is a lying imposture, and, secondly, that it bears witness to the truth of Christ's mission, as though any value attached to the testimony of one proved a liar! The Bábí (or Bahá'í) propagandist, on the other hand, admits that Muḥammad was the prophet of God and that the Qur'án is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow-believers, which constitute their strongest claim on his attention.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xii-xiv—

It was under the influence of this enthusiasm that I penned the introduction to my translation of the *Traveller's Narrative*. . . . This enthusiasm, condoned, if

not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the *Oxford Magazine*, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the *Oxford Magazine* of May 25, 1892, page 394, . . . "the prominence given to the Báb in this book is an absurd violation of historical perspective; and the translation of the *Traveller's Narrative* a waste of the powers and opportunities of a Persian Scholar.") Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the *Oxford Magazine*, to modify our enthusiasms; but in this case, at least, time has so far vindicated my judgment against that of my *Oxford* reviewer that he could scarcely now maintain, as he formerly asserted, that the Bábí religion "had affected the least important part of the Muslim World, and that not deeply." Every one who is in the slightest degree conversant with the actual state of things (September 27, 1903), in Persia now recognizes that the number and influence of the Bábís in that country is immensely greater than it was fifteen years ago. . . .

A Traveller's Narrative, page 309—

The appearance of such a woman as Quarratu'l-'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bábí religion no other claim to greatness, this were sufficient—that it produced a heroine like Quarratu'l-'Ayn.

Introduction to *A Traveller's Narrative*, pages ix, x—

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb

of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *táj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

A mild, dignified voice bade me be seated, and then continued: "*Praise be to God, that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind. . . .*"

Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them

consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.

Introduction to *A Traveller's Narrative*, pages xxxv, xxxvi—

Seldom have I seen one whose appearance impressed me more. A tall, strongly built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead, indicating a strong intellect, combined with an unswerving will, eyes keen as a hawk's, and strongly marked but pleasing features—such was my first impression of 'Abbás Effendi, "The Master" ('Aghá) as he par excellence is called by the Bábís. Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muḥammadans, could, I should think, be scarcely found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt.

II. BY DR. J. ESTLIN CARPENTER.

Excerpts from *Comparative Religion*, pages 70, 71—

From that subtle race issues the most remarkable movement which modern Muḥammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his final execution in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

III. BY THE REV. T. K. CHEYNE, D.LITT., D.D.

Excerpts from *The Reconciliation of Races and Religions*, (1914)—

There was living quite lately a human being * of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His † combination of mildness and power is so rare that we have to place him in a line with supernormal men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

The gentle spirit of the Báb is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, to be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the *Bayán*; but most of all, his tragic death, all serve to enlist our sympathies on behalf of the young prophet of Shíráz."

"Il sentait le besoin d'une reforme profonde a introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son ame, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets. But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is

* Bahá'u'lláh.

† Báb.

just as fine: "I do not desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-Bahá's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will only, however, give here the outward framework of 'Abdu'l-Bahá's life, and of his apostolic journeys, with the help of my friend Luṭfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians mainly—were the guests of Professor and Mrs. Cheyne), Edinburgh, Clifton and Woking. It is fitting to notice here that the audience at Oxford, though highly academic, seemed to be deeply interested, and that Dr. Carpenter made an admirable speech. . . .

IV. BY PROFESSOR VAMBÉRY.

Testimony to the Religion of 'Abdu'l-Bahá.

Published in *Egyptian Gazette*, Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds

I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first-hand information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muḥammadan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy the prospect of a fundamental basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

(Mamhenyn.)

VAMBÉRY.

V. BY HARRY CHARLES LUKACH.

Quotation from *The Fringe of the East* (Macmillan & Co., London, 1913.)—

Bahá'ism is now estimated to count more than two million adherents, mostly composed of Persian and Indian Shí'áhs, but including also many Sunnis from the Turkish Empire and North Africa, and not a few Brahmans, Buddhists, Taoists, Shintoists and Jews. It possesses even European converts, and has made some headway in the United States. Of all the religions which have been encountered in the course of this journey—the stagnant pools of Oriental Christianity, the strange survivals of sun-worship, and idolatry tinged with Muḥammadanism, the immutable relic of the



Bahá'ís of Ishqábád, recently released from prison, about to enter the Mashriqu'l-Adhkár, prior to their exile to Persia.



Bahá'ís of Auckland, New Zealand.

Sumerians—it is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islám, and make great changes on the face of the Asiatic world.

VI. BY VALENTINE CHIROL.

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116 (The Revival of Bábíism)—

When one has been like Sa'di, a great personage, and then a common soldier, and then a prisoner of a Christian feudal chief; when one has worked as a navvy on the fortifications of the Count of Antioch, and wandered back afoot to Shiráz after infinite pain and labor, he may well be disposed to think that nothing that exists is real, or, at least, has any substantial reality worth clinging to. Today the public peace of Persia is no longer subject to such violent perturbations. At least, as far as we are concerned, the appearances of peace prevail, and few of us care or have occasion to look beyond the appearances. But for the Persians themselves, have the conditions very much changed? Do they not witness one day the sudden rise of this or that favorite of fortune and the next day his sudden fall? Have they not seen the Atábak-i-A'zam twice hold sway as the Sháh's all-powerful Vazir, and twice hurled down from that pinnacle by a bolt from the blue? How many other ministers and governors have sat for a time on the seats of the mighty and been swept away by some intrigue as sordid as that to which they owed their own exaltation? And how many in humbler stations have been in the meantime the recipients of their unworthy favors or the victims of their arbitrary oppression? A village which but yesterday was fairly prosperous is beggared today by some neighboring landlord higher up the valley, who, having duly propitiated those in authority, diverts for the benefit of his own estates the whole of its slender supply of water. The progress of a governor or royal prince, with all his customary retinue of ravenous hangers-on, eats out the countryside through which it passes more effec-

tually than a flight of locusts. The visitation is as ruinous and as unaccountable. Is it not the absence of all visible moral correlation of cause and effect in these phenomena of daily life that has gone far to produce the stolid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábíism.

Chapter XI, page 120—

The Báb was dead, but not Bábíism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and atrophied with indifferentism like Persia, the soul of a nation survives, inarticulate, perhaps, and in a way helpless, but still capable of sudden spasms of vitality.

Chapter XI, page 124—

Socially one of the most interesting features of Bábíism is the raising of woman to a much higher plane than she is usually admitted to in the East. The Báb himself had no more devoted a disciple than the beautiful and gifted lady, known as Quratu'l-'Ayn, the "Consolation of the Eyes," who, having shared all the dangers of the first apostolic missions in the north, challenged and suffered death with virile fortitude, as one of the Seven Martyrs of Tihrán. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime still inures to her sex.

VII. BY PROFESSOR JOWETT of Oxford.

Quotation from *Heroic Lives*, page 305—

Prof. Jowett of Oxford, Master of Balliol, the translator of Plato, studied the movement and was so impressed thereby that he said: "The Bábite (Bahá'í) movement may not impossibly turn out to have the promise of the future." Dr. J. Estlin Carpenter quotes Prof. Edward Caird, Prof. Jowett's successor as Master of Balliol, as saying, "He thought Bábíism (as the Bahá'í movement was then called) might prove the most important religious movement since the foun-

dation of Christianity." Prof. Carpenter himself gives a sketch of the Bahá'í movement in his recent book on *Comparative Religion* and asks, "Has Persia, in the midst of her miseries, given birth to a religion that will go around the world?"

VIII. BY ALFRED W. MARTIN.

Excerpts from *Comparative Religion and the Religion of the Future*, pages 81-91—

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of the Bahá'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religious movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed. It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long roll of martyrs for the cause for which it stands, twenty thousand in Persia alone, proving it to be a movement worth dying for as well as worth living by.

From its inception it has been identified with Bahá'u'lláh, who paid the price of prolonged exile, imprisonment, bodily suffering, and mental anguish for the faith he cherished—a man of imposing personality as revealed in his writings, characterized by intense moral earnestness and profound spirituality, gifted with the selfsame power so conspicuous in the character of Jesus, the power to appreciate people ideally, that is, to see them at the level of their best and to make even the lowest types think well of themselves because of potentialities within them to which he pointed, but of which they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine he proclaimed, but an informing spiritual power breathed into the world through the example of his life and thereby quickening souls into new spiritual activity. Surely a movement of which all this can be said deserves—nay, compels—our respectful recognition and sincere appreciation.

. . . Taking precedence over all else in its

gospel is the message of unity in religion. . . . It is the crowning glory of the Bahá'í movement that, while deprecating sectarianism in its preaching, it has faithfully practised what it preached by refraining from becoming itself a sect. . . . Its representatives do not attempt to impose any beliefs upon others, whether by argument or bribery; rather do they seek to put beliefs that have illumined their own lives within the reach of those who feel they need illumination. No, not a sect, not a part of humanity cut off from all the rest, living for itself and aiming to convert all the rest into material for its own growth; no, not that, but a leaven, causing spiritual fermentation in all religions, quickening them with the spirit of catholicity and fraternalism.

. . . Who shall say but that just as the little company of the *Mayflower*, landing on Plymouth Rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which, if true to its principles, shall yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?

IX. BY PROF. JAMES DARMESTER.

Excerpt from *Art* in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in *Persia and Parsis*, Part I, edited by G. K. Nariman. Published under patronage of the Irán League, Bombay, 1925. (The Marker Literary Series for Persia, No. 2)—

The political reprieve brought about by the Súfis did not result in the regeneration of thought. But the last century which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries—the fatal day of the 10th of Muḥarram, when the son of 'Alí breathed his last at Karbilá—have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of

Bábism. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough to persecute, by the enervating influence of a mystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been making unexpected efforts for the last fifty-five years to re-make for herself a virile ideal. Bábism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Súfism and the old sects of the Aliides formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. It has the ethics of the West. It suppresses lawful impurities which are a great barrier dividing Islám from Christendom. It denounces polygamy, the fruitful source of Oriental degeneration. It seeks to reconstitute the family and it elevates man and in elevating him exalts woman up to his level. Bábism, which diffused itself in less than five years from one end of Persia to another, which was bathed in 1852 in the blood of its martyrs, has been silently progressing and propagating itself. If Persia is to be at all regenerate it will be through this new faith.

X. BY CHARLES BAUDOUIN.

Excerpts from *Contemporary Studies*, Part III, page 131. (Allan & Unwin, London, 1924.)—

We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and the Romans, who looked upon the members of all races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believe Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that

the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East. Our self-complacency has been disturbed by such utterances as that of Rabindranath Tagore, who, lecturing at the Imperial University of Tokio on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was "carnivorous and cannibalistic in its tendencies." The East was patient, and could afford to wait till the West, "hurry after the expedient," had to halt for want of breath. "Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in the field, and in her intoxication of speed, cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, till at last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes."

Being thus led to turn our eyes towards Asia, we are astonished to find how much we have misunderstood it; and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says that it is not "a new religion," but "religion renewed," and that it provides "the only possible basis for a mutual understanding between religion and free thought." Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time

nearly two thousand years ago, by budding Christianity.

. . . At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the Bábíist faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahá'ist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'ism as a theory to that of Bahá'ism as a practice, for the core of religion is not metaphysics, but morality.

The Bahá'ist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. . . .

That is why Bahá'u'lláh is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint, patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion, something we have to get beyond. Throughout his life Bahá'u'lláh regarded the ideal universal peace as one of the most important of his aims. . . .

. . . Bahá'u'lláh is in this respect enunciating a novel and fruitful idea. There is a better way of dealing with social evils than by trying to cure them after they have come to pass. We should try to prevent them by removing their causes, which act on the individual, and especially on the child. Nothing can be more plastic than the nature of the child. The government's first duty must be to provide for the careful and efficient education of children, remembering that education is something more than instruction. This will be an enormous step

towards the solution of the social problem, and to take such a step will be the first task of the Baytu'l'Ad'l (House of Justice). "It is ordained upon every father to rear his son or his daughter by means of the sciences, the arts, and all the commandments; and if any one should neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l'Ad'l, likewise, must prepare the way for the establishment of universal peace, doing this by organizing courts of arbitration and by influencing the governments. Long before the Esperantists had begun their campaign, and more than twenty years before Nicholas II had summoned the first Hague congress, Bahá'u'lláh was insisting on the need for a universal language and courts of arbitration. He returns to these matters again and again: "Let all the nations become one in faith, and let all men be brothers, in order that the bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the Christian principle of asceticism. He discountenanced the macerations which were a nightmare of the Middle Ages, and whose evil effects persist even in our own days. . . .

Bahá'ism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a collection of abstract rules imposed from without. Bahá'ism is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us

from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless, Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be re-lived by the religious spirits of Europe, must be re-thought by minds schooled in the Western mode of thought. But, in its existing form, Bahá'ist teaching may serve, amid our present chaos, to open for us a road leading to solace and to comfort; may restore our confidence in the spiritual destiny of man. It reveals to us how the human mind is in travail; it gives us an inkling of the fact that the greatest happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise.

XI. DR. HENRY H. JESSUP, D. D.

From the *World's Parliament of Religions*; Volume II, 13th Day, under Criticism and Discussion of Missionary Methods, page 1122. At the Columbian Exposition of 1893, at Chicago. Edited by the Rev. John Henry Barrows, D. D. (The Parliament Publishing Company, Chicago, 1893.)—

This, then, is our mission: that we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image, and we owe to our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

In the Palace of Bahjí, or Delight, just

outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a famous Persian sage, the Bábí Saint, named Bahá'u'lláh—the "Glory of God"—the head of that vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease and differences of race be annulled. What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

XII. BY THE RIGHT HON. THE EARL CURZON.

Excerpts from *Persia*, Vol. I, pages 496-504.
(Written in 1892.)—

Beauty and the female sex also lent their consecration to the new creed and the heroism of the lovely but ill-fated poetess of Qazvin, Zarrín-Táj (Crown of Gold) or Qurratu'l-'Ayn (Solace of the Eyes), who, throwing off the veil, carried the missionary torch far and wide, is one of the most affecting episodes in modern history. . . . The lowest estimate places the present number of Bábis in Persia at half a million. I am disposed to think, from conversations with persons well qualified to judge, that the total is nearer one million. They are to be found in every walk of life, from the ministers and nobles of the Court to the scavenger or the groom, not the least arena of their activity being the Mussulman priesthood itself. It will have been noticed that the movement was initiated by Siyyids, Hájís and Mullás, i. e., persons who, either by descent, from pious inclination, or by profession, were inti-



A group of Zoroastrian Baha'is assembled in the school-house of the village of Marnam-Ábád, near Yazd, Persia.

mately concerned with the Muḥammadan creed; and it is among even the professed votaries of the faith that they continue to make their converts. . . . Quite recently the Bábis have had great success in the camp of another enemy, having secured many proselytes among the Jewish populations of the Persian towns. I hear that during the past year (1891) they are reported to have made 150 Jewish converts in Tíhrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyián. . . . The two victims, whose names were Hájí Mírzá Ḥasan and Hájí Mírzá Ḥusayn, have been renamed by the Bábis: Sultánu'sh-Shuhadá', or King of Martyrs, and Maḥbúbu'sh-Shuhadá', or Beloved of Martyrs—and their naked graves in the cemetery have become places of pilgrimage where many a tear is shed over the fate of the "Martyrs of Isfáhán." . . . It is these little incidents, protruding from time to time their ugly features, that prove Persia to be not as yet quite redeemed, and that somewhat staggers the tall-talkers about Iránian civilization. If one conclusion more than another has been forced upon our notice by the retrospect in which I have indulged, it is that a sublime and murmuring [?] devotion has been inculcated by this new faith, whatever it be. There is, I believe, but one instance of a Bábi having recanted under pressure of menace of suffering, and he reverted to the faith and was executed within two years. Tales of magnificent heroism illumine the bloodstained pages of Bábi history. Ignorant and unlettered as many of its votaries are, and have been, they are yet prepared to die for their religion, and fires of Smithfield did not kindle a nobler courage than has met and defied the more refined torture-mongers of Tíhrán. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábiism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábis upon the life of the Sháh, it has been wrongly inferred that the movement was political in origin and Nihilist in character. It does not appear from a study of the writings either of the Bábi or his successors, that there is any foundation

for such a suspicion. . . . The charge of immorality seems to have arisen partly from the malignant inventions of opponents, partly from the much greater freedom claimed for women by the Bábi, which in the oriental mind is scarcely dissociable from profligacy of conduct. . . . If Bábiism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muḥammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom it is attacking, there is greater reason to believe that it may ultimately prevail. . . . The pure and suffering life of the Bábi, his ignominious death, the heroism and martyrdom of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

XIII. BY SIR FRANCIS YOUNGHUSBAND Excerpts from *The Gleam*. (1923.)—

The story of the Bábi, as Mírzá 'Alí Muḥammad called himself, was the story of spiritual heroism unsurpassed in Svabhava's experience; and his own adventurous soul was fired by it. That a youth of no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom he would wish to emulate and whose experiences he would profit by. The Bábi's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted

down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. Browne, so that we are able to have a faithful representation of its main features. . . .

Thus, in only his thirtieth year, in the year 1850, ended the heroic career of a true God-man. Of the sincerity of his conviction that he was God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him, the passionate devotion of hundreds and even thousands of men who gave their lives in his cause, is convincing testimony. . . .

He himself was but "a letter out of that most mighty book, a dewdrop from that limitless ocean." The One to come would reveal all mysteries and all riddles. This was the humility of true insight. And it has had its effect. His movement has grown and expanded, and it has yet a great future before it.

During his six years of ministry, four of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Turkey, Egypt, India and even into Europe and America. His adherents are now numbered by millions. The spirit which pervades them, says Professor Browne, "is such that it cannot fail to affect most powerfully all subject to its influence."

XIV. Excerpt from *The Christian Commonwealth*, January 22, 1913: "'Abdu'l-Bahá at Oxford"—

'Abdu'l-Bahá addressed a large and deeply interested audience at Manchester College, Oxford, on December 31. The Persian leader spoke in his native tongue, Mírzá Ahmád Sohrab interpreting. Principal Estlin Carpenter presided, and introduced

the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muḥammadan who took to himself the title of the Báb (meaning door or gate, through which men could arrive at the knowledge or truth of God), and who commenced teaching in Persia in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. He was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1850. But the movement went on, and the writings of the Báb, which had been copious, were widely read. The movement has been brought into India, Europe, and the United States. It does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The late Dr. Jowett once said to him that he had been so deeply impressed with the teachings and character of the Báb that he thought Bábism, as the present movement was then known, might become the greatest religious movement since the birth of Christ.

XV. BY REV. J. TYSSUL DAVIS, B. A.

Quotation from *A League of Religions*. Excerpt from Chapter X: "Baháism—The Religion of Reconciliation." (The Lindsey Press, London, England.)—

The Bahá religion has made its way . . . because it meets the needs of its day. It fits the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true and their scriptures as inspired. The Baháists bid the followers of these faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element to life. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new

facts, new truths as the Creed-defenders must. They believe in a progressive revelation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, but is to be known through His manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt to designate "Christ-like." "What does he do to his enemies that he makes them his friends?" was asked concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the powerful influence this standard actually exerts on conduct. It is due to four things: (1) It makes a *call on the Heroic Element in man*. It offers no bribe. It bids men endure, give up, carry the cross. It calls them to sacrifice, to bear torture, to suffer martyrdom, to brave death. (2) It *offers liberty of thought*. Even upon such a vital question as immortality it will not bind opinion. Its atmosphere is one of trust and hope, not of dogmatic chill. (3) It is a *religion of love*. "Notwithstanding the interminable catalogue of extreme and almost incredible sufferings and privations which this heroic band of men and women have endured—more terrible than many martyrdoms—there is not a trace of resentment or bitterness to be observed among them. One would suppose that they were the most fortunate of the people among whom they live, as indeed they do certainly consider themselves, in

that they have been permitted to live near their beloved Lord, beside which they count their sufferings as nothing" (Phelps). Love for the Master, love for the brethren, love for the neighbors, love for the alien, love for all humanity, love for all life, love for God—the old, well-tried way trod once before in Syria, trodden again. (4) It is a *religion in harmony with science*. It has here the advantage of being thirteen centuries later than Islám. This new dispensation has been tried in the furnace, and has not been found wanting. It has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes Prof. Browne), "it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which constitute their strongest claim on his attention."

"By their fruits shall ye know them!" We cannot but address to this youthful religion an All Hail! of welcome. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

THE CASE OF BAHÁ'U'LLÁH'S HOUSE IN BAGHDÁD BEFORE THE LEAGUE OF NATIONS

*Text of the Petition. To the Permanent Mandates Commission of the
League of Nations. From the Bahá'ís of 'Iráq.*

To
The Permanent Mandates Commission
of
The League of Nations

Sirs,

In conformity with the provisions of Article 22 of the Covenant of the League of Nations, placing the well-being of the peoples of Mandated Territories under the protection of the League, your petitioners respectfully appeal to you for protection and aid in their grievous suffering through the invasion of their right to complete freedom of religious belief and freedom to practise forms of worship in accordance with their customs; a right guaranteed by the enlightened conscience of civilized mankind and by the specific provisions of the Mandates of the League; of Article 3 of the Treaty of October 10th, 1922, between His Britannic Majesty and His Majesty the King of 'Iráq, and of Articles 6 and 13 of the Organic Law of 'Iráq. (Cf. Annex No. 1.)

Your petitioners and their fellow believers in all parts of the world are followers of the spiritual teaching of Bahá'u'lláh (1817-1892), Whom they look to and revere as the One Whom Siyyid 'Alí Muḥammad, the Báb (1819-1850) had heralded as "He Whom God would make manifest"; a universal spiritual Teacher soon to appear, Who by the inspired understanding and power of His life and precepts would remove the differences separating the religions of the world today and usher in the era promised by them all of the ultimate spiritual unification of mankind.

In Bahá'u'lláh your petitioners recognize this universal Teacher. They believe Him to be the supreme Manifestation of

God thus far revealed to the world: that in Him converges and finds expression the aspiration and belief of the devout Hindu, Confucianist, Zoroastrian, Buddhist, Jew, Christian and Muḥammadan; the aspiration and belief that, in His good time, God would send to the world His Messenger, divinely inspired to reveal to all peoples His truth, to the end that, guided by this new understanding, they might unite in universal fellowship and establish His Kingdom in this world.

From this brief outline of the supreme spiritual station which Bahá'u'lláh occupies in the faith of your petitioners will be understood the sacred reverence felt by His followers for places associated with His ministry, places to them holy, and of a sacredness, dignity and vital importance in their religious life and worship equal to that of places of like significance in the religious life of the followers of the other great spiritual Leaders of mankind.

One of the most sacred of these holy places, situated in Baghdád, your petitioners aver has been unlawfully wrested from their possession and they have been deprived of the spiritual solace and inspiration of its use in their worship. This it is alleged has been brought about through the machinations of the leaders of the Shí'ah sect of Islám, fearful of the spreading influence of Bahá'u'lláh and His liberal teachings and acting in pursuance of the deliberate, relentless purpose of Shí'ah Islám since the inception of this movement in Persia in 1844 to interfere with and prevent the freedom of belief and worship of your petitioners and their fellow believers throughout the world. It is against this alleged violation of their constitutional

and treaty guarantees that your petitioners seek your aid and protection.

The holy place in question consists of dwelling houses in Baghdád occupied by Bahá'u'lláh and His family when they were driven into exile from Persia in 1852. For eleven years Bahá'u'lláh resided in these houses and at the close of this momentous period of His life, while still in Baghdád, He declared Himself to be the universal Teacher heralded by the Báb. Thus these houses embody associations peculiarly sacred to His followers and, in addition, Bahá'u'lláh Himself set them apart in His writings as a place of special significance in Bahá'í worship.

When Bahá'u'lláh came to Baghdád this property was owned by one of His followers. Later Bahá'u'lláh Himself acquired ownership of the houses. So bitter, however, was the feeling against Him among the Shí'ahs—who formed then as now a considerable and influential group in Baghdád—and so insecure was the protection afforded by the Government of 'Irâq at that time, that it was not considered expedient that the property should be openly known as belonging to Him. Accordingly it has always been held in the name of some one of His followers. Also no use of the houses that might draw attention to their nature as a holy place was permitted by Bahá'u'lláh during the Turkish régime in 'Irâq.

That this caution was not due to imaginary fears on the part of the Bahá'is unhappily is only too clearly proven by the unbroken record of persecution, pillage, torture and death inflicted upon them by the Shí'ahs since the beginning of the mission of the Báb, who himself was martyred in Tabriz in 1850. History reveals no religious persecution more pitiless, more inhuman in the unspeakable tortures inflicted, more devastating in its confiscation of private property and its ruthless taking of human life than this chapter—not yet closed—of Shí'ah determination to destroy the faith of your petitioners and their fellow believers. Mercifully, since the adoption in Persia of a constitution guaranteeing religious freedom and since the accession of the Pahlavi dynasty, conditions there have somewhat improved; but even as recently as

July, 1926, eight Bahá'is were brutally murdered in Jahrum and since then isolated instances of persecution in different parts of that country have continued to this day. Almost without exception in this long record of pillage and murder none of its perpetrators has been brought to justice, so powerful has been the influence of the Shí'ah leaders. Thus, fearing similar outbreaks against them in 'Irâq, where two of the most important centers in Shí'ah Islâm are situated, the Bahá'is in Baghdád since the days of Bahá'u'lláh had gathered together in private and made no public use of these sacred buildings.

After the Great War, however, the situation changed. Under the Covenant of the League of Nations 'Irâq was mandated to Great Britain. The treaty between Great Britain and 'Irâq and the Organic Law of 'Irâq followed, and, as pointed out in the opening paragraph of this petition, all three of these solemn instruments guarantee freedom from interference with their religious worship to all the peoples of 'Irâq. None welcomed this great step forward in the advancing civilization of 'Irâq with a more profound gratitude and eager hope than did the followers of Bahá'u'lláh. At last, after long years of enforced repression, they believed themselves free to express openly their cherished convictions and the deepest longings of their hearts.

At once 'Abd'ul-Bahá, eldest son of Bahá'u'lláh and leader of the Movement since his father's death in 1892, gave instructions that the long neglected and unused property in Baghdád should be put in repair and made suitable for the use in their worship so long prayed for by the Bahá'is. Considerable sums of money were expended for this by 'Abd'ul-Bahá—several thousand pounds. No sooner was this activity openly begun, however, than the still smouldering fire of fanatical hatred of the Bahá'is burst into flame once more among the Shí'ah leaders and a plot was set in motion by them to seize for themselves these monuments so precious to the Bahá'is and thus deprive the Bahá'is for evermore of their use as a holy place.

But under the new political status of 'Irâq, resort to the method of open attack,

followed so long and so successfully where no restraint by the State authorities was to be feared, was not possible. More subtle means were adopted. The courts of 'Irāq were made the instruments of their purpose.

Your petitioners will not go into the details of the long litigation which ended in the success of the Shí'ah plot and the deprivation of the Bahá'ís from any further enjoyment of their property through a decision of the Court of Appeals of 'Irāq. These details are set out fully in a memorandum of the case and in the majority and dissenting opinions of the Court of Appeals embraced in Annex No. 2 hereto attached. Your petitioners feel, however, that it is important to note here that the decision of the Court of Appeals was reached by a divided court, in which the British Presiding Justice dissented from the finding of his four native associates; and also to draw attention to certain salient points in the litigation bearing upon the claim of your petitioners that the suit, though brought, as will appear, in the names of private individuals, was actually instigated by the Shí'ahs.

The proceedings were begun by obtaining an order from the Shí'ah Qádí of the Sharí'ah Courts, stating that the last owner of record of the property in question had died intestate and without heirs. Upon this order an *ex parte* application was made to the same Shí'ah Qádí for an appointment of a Shí'ah Trustee to seize the property, take it over and administer it. Fortunately the agent in charge of the premises for 'Abd'ul-Bahá and acting under his instructions was able to defeat this attack by an appeal to the Government authorities, who intervened and had the court proceedings quashed on the ground that if the lawful owner of the property had died intestate and without heirs the property then would escheat to the State and that the Sharí'ah Courts, consequently, had no jurisdiction to appoint trustees. Thus this first attempt by the Shí'ahs ended in failure. Shortly afterward, however, a new attack was made.

This time again an order was obtained from the same Shí'ah Qádí. Curiously, however, this order stated as fact the exact reverse of the previous order granted by the same Qádí. This new order declared that

the self-same deceased, referred to in the previous order as having died without heirs, died with heirs, then deceased in turn, but through whom succeeded two heirs, brother and sister, then living. And the testimony of a number of witnesses who at the first hearing had sworn that there were no heirs of the deceased owner of record was accepted as valid by the Qádí on this second application when these same witnesses completely forswore their former testimony and now testified that this brother and sister were the heirs of the deceased. Upon this new order was based an application to the Baghdád Peace Court for the eviction of the defendants from the property in favor of these newly discovered alleged heirs. This was not a court of competent jurisdiction of the subject matter of the case, which the Shí'ahs well knew, and the decision again went against them. But they cleverly used the trial as a basis for creating public opinion against the Bahá'ís and of raising a political issue through which they forced the Government to take an attitude that it is difficult to consider as other than hostile to the Bahá'ís.

Pending decision of the Court and while the Bahá'ís still occupied the property the Government arbitrarily intervened and ousted them from possession, giving the keys of the houses into the custody of the Governor of Baghdád. Though subsequently the decision of the Court sustained the right of the Bahá'ís to the property and later they even obtained an order from the Court directing the Governor of Baghdád to deliver the keys to them, the Government again intervened and prevented execution of the Court's order.

By this intervention of the Government in the Court proceedings the Bahá'ís were deprived of their property in the summer of 1922, never again regaining possession of it, though their legal right to it was unquestionable until the doubtful decision of the Court of Appeals late in 1925. In the meantime this attitude taken by the Government greatly embarrassed and weakened the Bahá'ís and added corresponding assurance and strength to the Shí'ahs.

Finally an action was brought in the civil Court of First Instance of Baghdád. This

action again was based upon the second order of the Shí'ah Qádí, as in the case brought before the Peace Court; the same alleged heirs were named as plaintiffs and it was again sought to have them adjudicated the lawful owners of the property and so to oust the representative of 'Abd'ul-Bahá and the Bahá'ís from possession. This application was also denied, chiefly on the ground that the Bahá'í representative had been in undisputed possession of the property for more than the fifteen years required by the law of 'Iráq to establish the right to possession as against any adverse claimant.

On appeal from this ruling, however, the Court of Appeals by a majority decision, the British Presiding Justice dissenting, reversed the finding of the lower court and decreed the plaintiffs the lawful owners of the premises, basing its decision largely upon the second order of the Shí'ah Qádí above referred to, the contradictory order affirming that the plaintiffs were the lawful heirs of the last owner of record of the property.

Your petitioners believe that a careful reading of the record of the court proceedings as set forth in the papers of Annex No. 2 will support their own view that, even on the merits of the case, the majority opinion of the Court of Appeals has resulted in a grave miscarriage of justice and that the dissenting opinion of Justice Alexander, the British Presiding Justice of the Court, represents the sound and equitable conclusion from the facts before the Court. But your petitioners would again point out that it is not their purpose in this petition to discuss the decision of the Court of Appeals save only as to those features of it which, in the opinion of your petitioners, so clearly point to their contention that the entire proceeding was brought in bad faith, with the real purpose of harassing the Bahá'í Community, not at all to establish the rights of parties unjustly deprived of their property.

Immediately after execution of the judgment of the Court of Appeals the victorious plaintiffs in the action created a Shí'ah waqf of the premises in favor of a Shí'ah shrine of pilgrimage, and the buildings have become the gathering place of Shí'ah pilgrims known as Husayniyyih.

There is thus this sequence of events in the record:

1. The uninterrupted persecution of the Bahá'ís by the Shí'ahs from the days of the Báb, the forerunner of the movement, in 1844.
2. The sacred character to the Bahá'ís of the property in Baghdád.
3. The long private occupation and uncontested control of the property by representatives of the Bahá'ís.
4. The open acknowledgment by the Bahá'ís of its ownership and preparations for its use by them as a place of worship as soon as protection in their worship was guaranteed under the Mandate for 'Iráq.
5. The immediate attempt by the Shí'ahs to seize the property and to have Shí'ah trustees appointed to take charge of it upon the basis of an order issued by the Shí'ah Qádí stating that the last owner of record of the property had died without heirs.
6. The failure of this attempt through intervention of the State, claiming the right of escheat in property of a deceased person having no heirs.
7. The further attempt to seize the property through suits brought in the Baghdád Peace Court and in the civil Court of First Instance, on the basis of an order issued by the same Shí'ah Qádí stating that the last owner of record of the property had died leaving heirs and naming the heirs, in flat contradiction of the order issued by him a short time before.
8. The failure of the Peace Court action, and the decision of the Court of First Instance in favor of the defendant Bahá'ís, mainly on the ground that the alleged heirs plaintiffs had done nothing to assert their alleged rights for a period extending far beyond the statutory time barring such claims against an occupant claiming ownership.
9. Appeal by the plaintiffs to the Court of Appeals.
10. Decision by a majority of the Court of Appeals, the British Presiding Jus-



tice dissenting, reversing the decision of the lower court and awarding the property to the alleged heirs plaintiffs chiefly on the bases of the second, contradictory order of the Shí'ah Qádí.

11. No pretense, even, by the successful plaintiffs of enjoying the ownership of their newly acquired property themselves, but their immediate dedication of the premises as a Shí'ah waqf.
12. The complete success of the Shí'ah plot to interfere with the worship of the Bahá'ís by seizing from them and obtaining control of these sacred buildings.

Two of these events are so important and bear so directly upon the claim of your petitioners that it is felt they warrant a closer examination,—the two contradictory orders of the Shí'ah Qádí. Concerning these the British Presiding Justice says in his dissenting opinion:

"Indeed, I go further and hold that this court when shown two different orders, one declaring no heirs existed and another that an heir did exist, is entitled to say that it cannot say which is the right order, and may therefore reject the claim in default of the plaintiff forthwith proving the matter in the proper religious court."

(Cf. last paragraph, page 4, Dissenting Opinion—Annex No. 2.)

Yet the second of these orders thus characterized by the British Presiding Justice was accepted as competent by the majority of the Court without further proofs and forms the foundation upon which this litigation rests. But it will be remembered that this second order was sought only after the first attempt of the Shí'ahs to obtain control of the property had failed. Can it reasonably be doubted that if they had succeeded in having a Shí'ah trustee appointed to take over and manage this property under the first order of the Shí'ah Qádí that these alleged heirs created by his second order would never have been heard of? Previous to this second order they had had no existence whatsoever in relation to the property. Neither they nor their ancestors

intervening between them and the last owner of record of the premises had ever made the slightest claim to its proprietorship during the many years of its well-known occupation by the representatives of Bahá'u'lláh and His family, although one of them, at least, lived in its immediate neighborhood. They are brought into being only after the complete failure of the Shí'ah plan without them. And—important to note—instantly the plot finally succeeds and the property is wrested from the Bahá'ís, the houses become a Shí'ah waqf. Thus the fruits of the victory gained in the name of these plaintiffs and ostensibly on their behalf are never enjoyed by them but pass at once into the hands of the Shí'ahs, and these alleged heirs again sink into the oblivion in relation to the property where they had always been until the dilemma of the Shí'ahs called them forth. Their entire life as the alleged lawful owners of the property is measured exactly by the Shí'ah need of them in the execution of their purpose. It is submitted that the suspicion with which the British Presiding Justice regarded these two orders of the Shí'ah Qádí was well founded; that they are inexplicable excepting as they form another link in the long, unbroken chain of Shí'ah persecution of the Bahá'ís and that, coupled with the other undisputed facts of the record, they fully justify the charge of your petitioners that their constitutional right to freedom of religious worship has been made a mockery, and that the courts of their country, the very bulwarks designed for their protection, have been used against them for their oppression.

In addition to the evidence in support of this contention afforded by the legal record of the case itself, the outward accompanying facts that surrounded the litigation from its inception offer strong corroborative proof. In the proceedings before the two informal courts where the first attempts to secure their end were made, the Shí'ahs crowded the courtroom and through menacing gestures and speech exerted their utmost efforts to intimidate and influence the court; and throughout the case powerful pressure was brought to bear by the Shí'ahs upon its issue through political channels, the press



A view of the inner courtyard of the House of Bahá'u'lláh in Baghdád.



The front of the House of Bahá'u'lláh in Baghdád
while being restored.

and other means of publicity. Finally, direct intimidation of the eminent counsel employed by your petitioners to defend their cause was resorted to and so insistent and so alarming did these threats against his personal safety become that he at length felt obliged in self-defense to withdraw from the case at a moment most critical for the interests of your petitioners. Under these circumstances other counsel was secured with difficulty at the last moment, and in spite of his courage and devotion to the interests of your petitioners the presentation of their cause was severely handicapped.

Also, your petitioners feel that the attitude of the Mandatory Power since the decision of the Court of Appeals is a vindication of the justice of their claim. Appeal for aid in the intolerable situation created by the decision was at once made to his Excellency, the High Commissioner for 'Irâq, and to his Excellency the Secretary of State for the Colonies of his Britannic Majesty. Both of their Excellencies recognized the justice of the appeal and your petitioners are informed have brought strong pressure to bear to induce the Government of 'Irâq to remedy this grievous wrong. Your petitioners also have reason to believe that, through the representations to them of their Excellencies, the 'Irâq Government recognize the justice of your petitioners' claim.

A letter dated 9th February, 1927, addressed from the office of his Excellency the Secretary of State for the Colonies of the Mandatory Power to the representative of your petitioners, reads in part:

"I very much regret that we are still not in a position to let you know that a satisfactory solution of the Bahá'í question has been reached.

"The matter is under active consideration by the new Cabinet in 'Irâq, but they have not yet arrived at a decision. In a letter addressed to the High Commissioner on the 12th of January, the 'Irâq Prime Minister expressed the hope that he would be 'able to effect an early settlement of this question.'

"Sir H. Dobbs, in reply to an inquiry, has assured me that he has been pressing

the new Cabinet ever since his return to 'Irâq.

"He adds that he thinks that the Cabinet will really try to do something now, either to expropriate or to induce the Court of Cassation to review its judgment.

"May I add that I greatly appreciate the patience which you have shown in the face of hope so often deferred?"

None the less, the efforts of the Mandatory Power for nearly three years to induce the Government of 'Irâq to act have so far been futile and your petitioners are now informed by the Mandatory Power that it considers that its further action in the matter would be fruitless. In a subsequent letter, dated 7th May, 1928, from the office of his Excellency the Secretary of State for the Colonies of the Mandatory Power, it is stated:

"I have now learnt from Sir H. Dobbs the result of his conversation with King Feisal. It appears that he discussed the case with both the King and the Prime Minister. They expressed their great regret that, in the changed circumstances and in the face of constantly developing Shi'ah agitation, they see no prospect of being in a position to give effect to the arrangement agreed upon.

"On receipt of Sir H. Dobbs' report I lost no time in submitting the whole case once more to the Secretary of State. Mr. Amery directs me to express to you his keen regret that, after a delay which must have been a severe trial to your patience, the negotiations should have reached so unsatisfactory an outcome. He feels, however, that it would be useless, for the present at any rate, to bring further pressure to bear upon King Feisal or the 'Irâq Government."

Your petitioners believe that this ineffectiveness of the efforts of the Mandatory Power is due to the exceptional characteristics of the Mandate for 'Irâq. Under the terms of the treaty form of this mandate far greater independence is granted to the Mandated State than in the case of any other of the mandated territories. And

your petitioners believe that it is because of its loyalty to the terms of this treaty that the Mandatory Power has felt unable to exercise that greater degree of pressure necessary to induce action in this matter by the Government of 'Irâq. Therefore your petitioners have regretfully felt compelled to appeal to the larger powers of supervision and control of the administration of Mandated Territories that have been entrusted to your body by the States Members of the League of Nations.

Not that it is sought to restrict in any manner the independence enjoyed by 'Irâq under its treaty with Great Britain. On the contrary, your petitioners are loyal citizens of 'Irâq and desire to see their country attain as speedily as possible to that more complete independence entitling it to a place as full member of the League of Nations. But it is felt that this degree of national stability cannot be attained while the courts of the State themselves can be utilized to further so flagrant a breach of the Organic Law of 'Irâq as has resulted in this instance. It is believed that the righting of this wrong and the institution of such measures as will make the recurrence of a like happening in the future impossible will redound, not only to the benefit of your petitioners and their fellow believers throughout the world, but also to the lasting benefit of 'Irâq itself, through the stabilization of its judicature and the consequently increased confidence in this department of its government among those States which still look with doubt upon its administration of justice.

Your petitioners are informed that the attitude of the Government of 'Irâq, vis-à-vis the representations of the Mandatory Power in this matter, is due to its unwillingness, for political reasons, to risk an affront to the powerful Shi'ah element among its constituents. It is submitted that such a consideration of temporary political expediency has little weight when balanced against a consideration of the permanent welfare of the State, as it is in this case where the courage and power of the Government to enforce the fundamental law of the State has been directly challenged. For more than three quarters of a century the followers of Bahá'u'lláh have suffered from the influence

of Shi'ah Islâm over courts and governments in States of backward civilization. Your petitioners feel assured that merely to suggest that this influence is to be allowed to insinuate itself into and corrupt the administration of justice in a State whose law and institutions are under the jurisdiction and control of the League of Nations is to refute any such possibility.

It has been intimated that open use of the buildings by the Bahá'is for public worship might conduce to conflict with the Shi'ahs and possible riots and bloodshed and so be detrimental to public safety or order and contrary to the Organic Law. The followers of Bahá'u'lláh have always been known as peace-loving, industrious and law-abiding citizens wherever they are found, and their religious observances are of the simplest form—gatherings where alone prayers are recited, the teachings of Bahá'u'lláh and of the Prophets of the past read and explained, and refreshment and hospitality exchanged. By no possibility could these observances, in themselves, arouse antagonism. It is respectfully submitted that if there is danger of such peaceful practices becoming the object of fanatical attack and resulting disorder, it is the duty of the State to restrain the aggressors and to protect to the full extent of its power those conducting their observances in an entirely lawful manner. Otherwise, it is submitted, the very foundations of the State are in danger.

As to the teachings of Bahá'u'lláh constituting any just cause of attack, these teachings regard unity and peace among mankind as their very foundation, and embody principles that are in the forefront of the doctrines and practices of the most advanced civilizations of the world today. To an occidental student Bahá'u'lláh explained:

"We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and punishment . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled . . . what

harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars, shall pass away, and the 'Most Great Peace' shall come. . . . Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed must cease, and all men be as one kindred and one family. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

(Cf. Annex No. 3 for further Bahá'í teachings.)

Your petitioners feel that they cannot close their appeal without again expressing their profound regret that it has become necessary to present their Government in an unfavorable light before the League of Nations, and rather than do so have suffered under this injustice for three years in the hope that it might be righted and such a measure so become unnecessary. They deplore having been obliged to lay open the sad history of Shí'ah persecution of the Bahá'ís. They bear no ill will toward the Shí'ahs but, on the contrary, desire to live beside them in peace and friendliness. They

recognize that these persecutions find their motive in certain Shí'ah beliefs, though they cannot but maintain that such beliefs are an anachronism in a civilized community and in this instance have led to acts expressly forbidden by the law of 'Irâq. Alone the sacredness of its subject matter to your petitioners has compelled them most reluctantly to present this petition. They ask no favor. They seek only that the laws of their country be justly administered and that they be accorded the protection in their religious worship which those laws guarantee. They now leave their plea in your hands, confident that your high sense of justice and of the responsibility of the League of Nations for the "well-being and development" of the peoples of mandated territories, "a sacred trust of civilization," will lead you in your wisdom to recommend to the Council of the League a suitable remedy for this grave injustice and also the safeguards necessary to prevent for the future any similar offense against the laws of 'Irâq.

Respectfully submitted at Baghdád this eleventh day of September, 1928, through His 'Excellency, the High Commissioner for 'Irâq.

The National Spiritual Assembly
of the Bahá'ís of 'Irâq.

LETTER FROM SHOGHI EFFENDI

Dearly beloved brothers and sisters in 'Abdu'l-Babá:

With a heart overflowing with thankfulness and joy I take my pen to share with you tidings that eloquently testify to the triumphant majesty and unconquerable spirit of the Faith of Bahá'u'lláh. From Geneva, the seat of the League of Nations, there comes the news that the fervent plea addressed by the Bahá'ís of 'Irâq to the world's supreme Tribunal regarding an issue that for a time has stirred the Bahá'í world to its foundation has at last met with a noble and most gratifying response.

You will recall the references made in my previous communications, dated No-

vember 6, 1925, October 29, 1926, and January 1, 1929, to the forcible seizure of Bahá'u'lláh's sacred house by the Shí'ahs of Baghdád, to the appeals which from almost every quarter of the globe have showered upon the authorities of 'Irâq for its restitution, to the long and unsuccessful legal proceedings to which the representatives of the Faith in that land have resorted, and lastly to the petition which they have addressed to the League's Permanent Mandates Commission setting forth the history of the case and appealing for the intervention of the Council in their behalf. I am now informed that after mature deliberation the conclusion arrived at by the Mandates Com-

mission, urging that prompt action be taken to redress the wrong suffered by the Bahá'ís, has been duly communicated to, and adopted by, the Council of the League, which in turn will formally communicate the recommendations of its Commission to the Mandatory Power.

From the official text of the minutes of the meeting of the Mandates Commission,* as well as from its authorized report to the Council, both of which have been made public, it is clear and evident that the terms of the conclusion arrived at are neither vague nor evasive, but set forth in unmistakable language the legitimate aspirations of an oppressed and struggling Faith. The decision neither implies compensation to the Bahá'í Community for the loss of the sacred buildings, nor does it expressly provide for the expropriation of the property by the State. To quote from the text of the official document, the Commission has resolved "to recommend the Council to ask the British Government to call upon the Government of 'Iráq to redress without delay the denial of justice from which the petitioners have suffered."

A glance at the minutes of the Commission's meeting will suffice to reveal that in the course of the lengthy discussions conducted by the members of the Commission the following important facts have been stressed and recognized. The British accredited representative, present at the sessions of the Commission, has declared that "it was a fact that the Mandatory Power had recognized that the Bahá'ís had suffered an injustice and, ever since the award made by the High Court, the High Commissioner had been considering what means could be found to remove, either by an executive act or otherwise, the unjust effects of that decision." Moreover, it has been acknowledged by the accredited representative that the Bahá'ís had been in bona fide occupancy of the property, that they had expended on it sums that exceeded the value of the site itself, and were thus, in accordance with the provision in the still operative

Turkish Law, entitled to purchase the site. Allusion has also been made in the course of the deliberations of the members of the Commission to the fact that the action of the Shí'ah community with respect to Bahá'u'lláh's sacred house constituted a breach of the Constitution and the Organic Law of 'Iráq which, according to the testimony of the British accredited representative, expressly provided for the unfettered freedom of conscience. A question from one of the members had even elicited from the representative of the British Government the reply assuring the Commission that the Mandatory Power actually possessed means of exercising pressure on the authorities in order, if necessary, to insure that so fundamental an article in the Constitution would be respected. Furthermore, the opinion has been strongly expressed that the matter had assumed "an importance which exceeded that of the individual case of the Bahá'ís," inasmuch as "the judgment of the High Court was suspected of having been inspired by political prejudice," with the consequent impression on the Commission that "from a moral point of view, conditions in 'Iráq were not improving, that religious passions still ran high and that peace had not yet been brought about between the various religious communities." It has even been proposed to supplement the report submitted to the Council with the observation that, in the opinion of the Commission, "a country in which the Sovereign and the highest law courts are capable of so flagrant a denial of justice would probably not be considered to be eligible to become a Member of the League of Nations." The minutes of the Commission's meeting further indicate that the contents of the letter addressed by the Prime Minister of 'Iráq to the British representative in Baghdád and which accompanied the text of the petition of the Bahá'ís do not in the opinion of the Commission "meet any of the allegations of the petitioners" and are confined to a mere assertion that the judgment of the Court of Appeal was pronounced in accordance with the laws of the land. As to the memorandum submitted by the Mandatory Power in connection with the Bahá'í petition, and to which the minutes briefly refer, it is ex-

* Minutes of the Fourteenth Session of the Permanent Mandates Commission, held at Geneva from October 26th to November 13th, 1928, C. 568, M. 179; 1928, VI.

pressly stated that His Britannic Majesty's Government considers the ejection of the Bahá'ís while the case was still undecided to have been an illegal action, that the reasons adduced to justify such action were hardly admissible, and that the final verdict of the Court of Appeal is unsustainable, contrary to law, and tainted by political considerations. The minutes further declare that although any petition presented to the Commission appealing from a decision given by a Court of Law is to be considered as not being in order, yet as the petition submitted by the Bahá'ís reveals such a state of partiality, servility and sectarianism, it has been found desirable to depart from the general rule and to regard the petition in question as receivable by the Commission. And among the concluding observations in the minutes of the Commission's meeting regarding the Bahá'í petition is this significant passage: "The revelations made in connection with this petition show the present position in 'Iráq in an unfavorable light. In a country where the conduct of the highest authorities has led the Mandatory Power to pass such severe criticisms, where the Supreme Court of Justice is under legitimate suspicion, and where religious fanaticism pursues minorities and controls power, a state of affairs prevails which is not calculated to insure the development and well-being of the inhabitants. The petitioners have suffered a serious denial of justice, the direct responsibility for which rests on the authorities of 'Iráq. The fact that this denial of justice could not be prevented or immediately made good was due to the weakening of the Mandatory Power's control in 'Iráq. The Mandatory attempted, but in vain, to redress the injury done to the petitioners by using the means of influence at its disposal under the régime set up by the 1922 Treaty vis-à-vis King Feisal and the 'Iráq Government. These efforts would not appear to correspond fully to the engagements resulting from the British Government's declaration, which was approved by the Council on September 27th, 1924, and renewed by the British Government in 1926, whereby the Treaty of Alliance between the British Government and 'Iráq 'was to insure the complete observance

and execution in 'Iráq of the principles which the acceptance of the mandate was intended to secure.'"

This grave censure pronounced by the Mandates Commission of the League of Nations on the administration of justice and the general conduct of affairs in 'Iráq, as well as the association of the humiliation afflicting Bahá'u'lláh's sacred dwelling-place with the obligations implied in the Treaty of Alliance binding the Governments of Great Britain and 'Iráq, not only proclaim to the world the enhanced prestige of that hallowed and consecrated spot, but testify as well to the high sense of integrity that animates the members of the League's honored Commission in the discharge of their public duties. In their formal reply to the Bahá'í petitioners, the members of the Permanent Mandates Commission have, with the sanction of the Council of the League of Nations, issued this most satisfactory declaration: "*The permanent Mandates Commission, recognizing the justice of the complaint made by the Bahá'í Spiritual Assembly of Baghdád, has recommended to the Council of the League such action as it thinks proper to redress the wrong suffered by the petitioners.*" A similar passage inserted in the report of the Finnish representative to the Council of the League runs as follows: "The Commission has also considered a petition from the Nation Spiritual Assembly of the Bahá'ís of 'Iráq, a community which has been dispossessed of its property by another community and has been unable to recover it by legal means. The Commission is convinced that this situation, which it describes as an injustice, must be attributed solely to religious passion, and it asks that the petitioner's wrongs should be redressed. I venture to suggest that the Council should accept the Mandate Commission's conclusions on this case, which is an example of the difficulties to be met with in the development of a young country." This report, together with the joint observations and conclusions of the Commission, have been duly considered and approved by the Council of the League, which has in turn instructed the Secretary-General to bring to the notice of the Mandatory Power, as well as the petitioners con-

cerned, the conclusions arrived at by the Mandates Commission.

Dearly beloved co-workers! Much has been achieved thus far in the course of the progress of this complicated, delicate and highly significant issue. The Bahá'í world is eagerly expectant, and fervently prays, that the Almighty may graciously assist the Government chiefly responsible for the well-being of 'Irâq to take "without delay" such steps as will insure the execution of the considered judgment of the representatives of the Sovereign States, members of the Council, and signatories of the Covenant, of the League of Nations.

I will, if deemed proper and advisable, inform you of the manner in which the admiration and the gratitude of the National Spiritual Assemblies, representative of the divers communities in the Bahá'í world, should be expressed and tendered to the authorities of the League of Nations who have been chiefly responsible for this noble, this epoch-making decision. For none can doubt that the published verdict pronounced by the Mandates Commission sets the seal of international sanction on the triumph of God's persecuted Faith over the ecclesiastical and civil powers of hostile Islâm. Within the ranks of the orthodox Sunnis and of the bitter and fanatical Shi'ahs, the chief sects of the Muslim Faith and constituting

respectively the bulk of the ruling class and the population of 'Irâq, a feeling of consternation must necessarily prevail. For however obscured their vision they still can recognize in this historic judgment the herald of that complete victory which is destined to establish the ascendancy of what, in the words of the members of the Commission, is but "a small minority, drawn from a lower social grade, and possessing neither political nor social influence," over the combined forces of the Islâmic population of 'Irâq.

I must not fail in conclusion to refer once again to the decisive rôle played by that distinguished and international champion of the Faith of Bahá'u'lláh, our dearly beloved Mountfort Mills, in the negotiations that have paved the way for the signal success already achieved. The text of the Bahá'í petition, which he conceived and drafted, has been recognized by the members of the Mandates Commission as "a document well drafted, clear in its argument and moderate in tone." He has truly acquitted himself in this most sacred task with exemplary distinction and proved himself worthy of so noble a mission and I request you to join with me in my prayers for him, that the Spirit of Bahá'u'lláh may continue to guide and sustain him in the final settlement of this most mighty issue.

March 20, 1929.

HIPPOLYTE DREYFUS - BARNEY

AN APPRECIATION BY SHOGHI EFFENDI

Dearly beloved brothers and sisters in 'Abdu'l-Bahá:

With feelings of profound sorrow I am moved to address you these few lines, mourning the loss which the Cause has undoubtedly sustained by the passing of one who, for many years and in circumstances of exceptional significance, rendered the sacred Threshold distinctive and inestimable services. The hand of Divine Decree has removed, by the death of our talented and dearly beloved friend, Mr. Hippolyte Dreyfus-Barney, yet another outstanding figure in the Cause of Bahá'u'lláh, who, by his brilliant gifts of mind and heart as well as by the divers achievements of his life, has truly enriched the annals of God's immortal Faith.

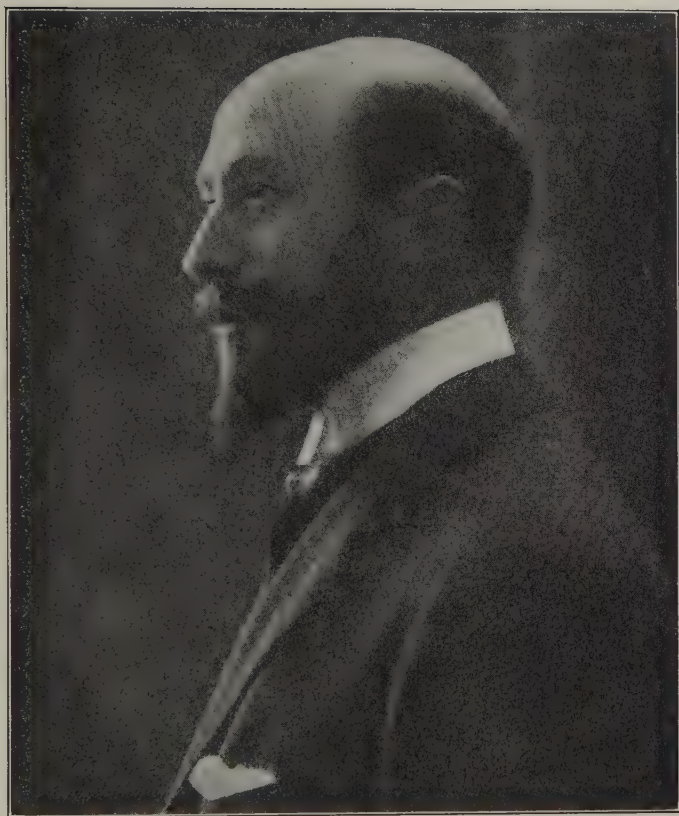
A pioneer of the Cause of Bahá'u'lláh ever since its celestial light first warmed and illuminated the West, he has, by his close association with the person of 'Abdu'l-Bahá, by his numerous and extensive travels in Eastern and Western lands, by his contact with all sections of society, by his scholarly presentation of the history and fundamentals of the Faith, and lastly by his unforgettable share in the settlement of the complex and pressing issues that called for expert assistance in the days following 'Abdu'l-Bahá's passing, achieved a standing which few have as yet attained.

The days of his spiritual communion with 'Abdu'l-Bahá and His household within the walls of the prison-city 'Akká, wherein he imbibed the principles which he later so ably expounded to the peoples of the West; his pre-eminent rôle on his return to Paris in kindling the torch which is destined to shed eternal illumination upon his native land and its people; the links of abiding fellowship which he forged with our Persian

brethren in the course of the historic mission entrusted to his charge by our Beloved; the seeds which he scattered far and wide during his subsequent travels to the heart of Asia, throughout India, beyond the remotest villages of Burma and as far as the eastern confines of Indo-China; the able support he lent in its initial and intermediary stages to the case of Bahá'u'lláh's house in Baghdád; his unhesitating intervention with State officials in paving the way for the ultimate emancipation of our Egyptian brethren from the yoke of orthodox Islám; the stimulating encouragement his visit caused to the Bahá'í community of Tunis on the northern shores of Africa; and last but not least the ability and diligence with which he applied himself to the solution of the delicate and vexing problems of the Holy Land in the critical years following 'Abdu'l-Bahá's ascension—all stand out as memorable landmarks in a life that was as varied in its international aspects as it was rich in its spiritual experience.

His gifts of unfailing sympathy and penetrating insight, his wide knowledge and mature experience, all of which he utilized for the glory and propagation of the Message of Bahá'u'lláh, will be gratefully remembered by future generations who, as the days go by, will better estimate the abiding value of the responsibilities he shouldered for the introduction and consolidation of the Bahá'í Faith in the Western world.

Suffering as he did in his last days from the effects of a slow and painful illness, he bore heroically his share of the afflictions of the world, and is now in the realms of blissful deliverance partaking his full share of the goodly reward which he certainly deserved. To me, and particularly amid the storm and stress that have agitated my



M. Hippolyte Dreyfus-Barney.



Mr. William H. Randall 1863-1929.



Mirzá Mahmúd Zargání.

Passing of the Master's Secretary

"It is with great sorrow that we have to announce the sudden death of Mírzá Mahmud Zarganí . . . His death, as all realize, is a great loss to the Cause and has deeply grieved the hearts of all the friends. The following telegram was received from the beloved Guardian: 'Deeply mourn passing (of) Zarganí. His outstanding services will shine evermore. Urge friends hold befitting memorials.' "

(Note.—Mírzá Mahmud was the Master's secretary during His visit in America, and transcribed in Persian the complete text of 'Abdu'l-Bahá's public addresses and many of His words to individuals and groups. A manuscript exists, written by Mírzá Mahmud, which gives in daily detail the events of that marvelous journey. It is ardently to be hoped that means will be found to publish this volume.)

Our Dearly Beloved Fellow-Worker, Mr. Randall!

I wish to refer, in conclusion, to the sad and untimely death of our dearly beloved and highly distinguished brother and fellow-worker, Mr. Harry Randall. The unsparing efforts which he exerted for the promotion of the Faith, the passionate eloquence with which he diffused its teachings, the mature judgment and ripe experience which he contributed to its councils, the liberality with which in days of prosperity he supported its institutions, and above all his upright and generous character, are traits that will long live after him, and which bodily separation can never remove. I will most fervently supplicate at the holy Threshold, and wish you to join with me in my prayers, for the spiritual advancement in the realms beyond of a soul that has already achieved such a noble standing in this world.

Your true brother,

SHOGHI.

Haifa, Palestine.

February 27th, 1929.

life after 'Abdu'l-Bahá's passing, he was a sustaining and comforting companion, a most valued counsellor, an intimate and trusted friend.

With much emotion and the deepest sense of gratitude I supplicate at the holy Threshold—and request you to join with me in

my prayers—for the spiritual advancement in the realms above of a soul who by the sheer merit of the signal services he rendered already deserves to rank highly among the departed faithful.

May he forever rest in peace.

December 21, 1928.



Bahá'í scholar and mystic: Sheikh Muḥammad El Damirtchi of Baghdád, 'Iráq, a follower of the Movement since the days of Bahá'u'lláh.

PART THREE



KARACHI 11-1-87

Bahá'ís of Karachi, India.

BAHÁ'Í DIRECTORY, 1930

[*This list has been compiled by the National Spiritual Assembly of the Bahá'ís of the United States and Canada for use by local secretaries and committees in their Bahá'í correspondence. Any omission or inaccuracy should be reported at once to Secretariat, National Spiritual Assembly, Evergreen Cabin, West Englewood, New Jersey, U. S. A.—EDITORS.*]

1. BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

National Spiritual Assembly of the Bahá'ís of Caucasus,
Care of Mr. Ziaolláh Asgharzadeh, 4 Victoria Avenue,
Bishopsgate, London, E. C. 2, ENGLAND.

National Spiritual Assembly of the Bahá'ís of Egypt,
Care of Abdu'l-Rahman Rushdi, P. O. Box 1865, ALEXANDRIA.

National Spiritual Assembly of the Bahá'ís of Germany,
Care of Frau Consul Schwarz, 3 Alexanderstrasse, Stuttgart, GERMANY.

National Spiritual Assembly of the Bahá'ís of the British Isles,
Care of Mrs. Claudia Coles, 52 Warwick Gardens, Kensington, London, W. 14, ENGLAND.

National Spiritual Assembly of the Bahá'ís of India and Burma,
Care of N. R. Vakil, Hawadia, Chakla, Surat, INDIA.

National Spiritual Assembly of the Bahá'ís of 'Iráq,
Care of Haji Mahmud Kassabchi, Dahana Street, Baghdád, 'IRÁQ.

National Spiritual Assembly of the Bahá'ís of Persia,
Care of Mírzá Ghulam 'Alí Davachi, Avenue Naserieh, Tíhrán, PERSIA.

National Spiritual Assembly of the Bahá'ís of Turkistán,
Care of Mr. Ziaolláh Asgharzadeh, 4 Victoria Avenue,
Bishopsgate, London, E. C. 2, ENGLAND.

National Spiritual Assembly of the Bahá'ís of the United States and Canada.
Care of Secretariat, Evergreen Cabin, West Englewood, N. J.,
UNITED STATES OF AMERICA.

2. BAHÁ'Í SPIRITUAL ASSEMBLIES

*With Names and Addresses of Secretaries
Corrected to April 30, 1930*

AUSTRALIA—

Adelaide: Mrs. Maysie Almond, Box 420,
G. P. O. (South Australia).
Brisbane: Mrs. N. Midgley, Hilda Street,
Corina.
Melbourne: 428 Punt Road, South Yarra.

Perth, W. A.: Mr. H. Webb, Colonial
Mutual Building, 53 St. George Terrace.
Sydney, N. S. W.: Miss M. B. Dixon,
Wyrallah Flats, 143 Avoca Street, Rand-
wick. Also Mr. and Mrs. Dunn, P. O.
Box 3116, G. P. O., Sydney.

BRAZIL, South America—

Bahia: Miss Leonora Holsapple, Avenida
Oceanica 5.

BURMA (see India and Burma)—

CANADA (see United States and Canada)—

CHINA—

Shanghai: Mírzá H. H. Ouskouli, 41 a Kiangse Road.

DUTCH EAST INDIES—

Batavia: Mr. W. E. M. Grosfeld, c/o Handelsmaatschappij P. Landberg-Zoon.

EGYPT—

Port Said: Muḥammad Muṣṭapha, E. S. Telegraphs.

ENGLAND—

London: Annie B. Romer, Bahá'í Reading Room, 288 Upper Regent Street, W. 1.

Manchester: Mrs. Lucy Sugar, 16 Lily Street, Crumpsall. Also Mr. J. C. Craven, 27 Derby Street, Altrincham, Cheshire.

Dorset: Sister Challis, Ridván, Blandford Road, Broadstone.

FRANCE—

Paris: Mrs. Dreyfus-Barney, 74 Rue Raynouard.

GERMANY—

Berlin: Herr Lehne, 10 Heiligondammerstrasse, Schamargendorf.

Karlsruhe: Frau M. Brauns, Resedenweg 70, Ruppun.

Hamburg: Miss Anna Bostlemann, Uhlandstrasse 43, Hamburg 24.

Baden: Dr. H. Grossmann, Friedrich-Voglerstrasse 4, Weinheim.

Stuttgart: Consul Schwarz, Alexanderstrasse 3.

INDIA AND BURMA—

Burma—

P. O. Kunjangoon (Dist. Hanthawaddy); Bahá'í Assembly, U. Son, Sec'y, V. Daidanaw-Kalazoo.

Mandalay: Bahá'í Assembly No. 9, 34th Street.

Kungyan: S. M. Roumie, 115 84th Street.

Rangoon: The Bahá'í Assembly, P. O. Box 299.

India—

Bombay: The Bahá'í Assembly, P. O. Box 470.

Calcutta: The Bahá'í Assembly, P. O. Box 10213.

Camp Karachi: The Bahá'í Assembly, 1059 Elphinstone Street.

Poona: The Bahá'í Assembly, care of National Hotel.

JAPAN—

Kobe: Mr. Sanzo Misawa.

NEW ZEALAND—

Auckland: Miss Margaret B. Stevenson, Clunie, 3 Cowie Road, Parnell.

PALESTINE—

Haifa: The Bahá'í Assembly, care of Suhayl Afnán, Bahá'í Community.

PERSIA—

Hamadán: Care of Hájí Mihdi Yárí.

Kirmán: Care of Khudád Khaykhusraw.

Káshán: Care of Bahman Khudá Murád & Co. (Payman).

Mashhad: Care of Mírzá 'Abdu'l Husayn Mahmúd Zádih, Koutche Bagh Anbar.

Sultán-Ábád ('Iráq): Care of Mírzá 'Alí Aghá Shírází, care of the Imperial Bank of Persia.

RUSSIA—

Moscow: Care of Kázim Zade Kázim Rúhání, Moscow, U. S. S. R., care of Postale N 592.

SOUTH AFRICA—

Heidelberg: Prof. C. Y. Spruyt, Lower Market Street. Also Miss Hettie Booyse, P. O. Box 287, Windbrook, S. W. Africa.

Pretoria: Care of H. Vernon Durose, Pretoria Bahá'í Assembly, 220 Johann Street, Arcadia. Also Mr. A. Bleasby, P. O. Box 876, Pretoria.

SWITZERLAND—

Assembly of Lausanne: Care of Mme. Beck, 3 Caroline.

SYRIA—

Alexandretta: Mr. H. Káshání, P. O. Box 25.

Beirut: Care of Zabíhulláh Ghorban, American University of Beirut.

TASMANIA—

Hobart: Care of Miss Greta Lamprill, "Newlands," Toorak Road.

TURKEY—

Istanbul (formerly Constantinople): Care of Noury Sadik Bey, Boite Postale No. 167 Galata.

UNITED STATES AND CANADA—

Arizona—

Phoenix: Miss Nina Rupperts, Route 2, Box 630.

California—

Berkeley: Mrs. Laura Kelsey Allen, 1329 Bonita Avenue.

Burlingame: Mrs. H. B. Sprague, 120 Primrose Road.



Bahá'is of Mosul, 'Iráq.



The Bahá'í Assembly of Baṣrih, 'Iráq.

Geyserville: Mrs. Edith Whitton, Route 1.
Glendale: Mrs. Loretha Beckett, 324 West Windsor Road.

Long Beach: Miss Gwynessa D. Jarvys, 2301 E. 10th Street.

Los Angeles: Mrs. Doris E. Goodrick, P. O. Box 854.

Oakland: Miss Lottie M. Linfoot, 739 Alcatraz Avenue.

Pasadena: Mrs. Stuart W. French, 501 Bellefontaine Street.

San Francisco: Miss Nadeen G. Cooper, 230 Central Avenue, Apartment 15.

Santa Barbara: Mrs. Henrietta C. Wagner, 29 West Carillo Street.

South Gate: Mrs. Josephine F. Clarke, 9231 Alexander Avenue.

Visalia: Mrs. Grace B. Holley, P. O. Box 492.

Canada—

Montreal: Mr. Rowland Estall, 1456 Union Avenue.

Vancouver, B. C.: Mr. Graham McGall, P. O. Box 744.

Connecticut—

New Haven: Mrs. C. P. Hillhouse, 462 First Ave., W. Haven.

District of Columbia—

Washington: Mr. George D. Miller, 1717 Kilbourne Place, N. W.

Florida—

St. Augustine: Dr. W. B. Guy, 101 Central Avenue.

Hawaii—

Honolulu: Miss Julia Goldman, 1936 Nuuanu Avenue.

Illinois—

Chicago: Miss Sophie Loeding, 4318 Greenview Avenue.

Peoria: Miss Zoe Meyer, 102 Alice Street.

Urbana: Mrs. H. A. Harding, 704 W. Nevada Street.

Wilmette: Mrs. Gertrude S. Struven, 112 Linden Avenue.

Maryland—

Baltimore: Mrs. Jessie Mann Stallings, 118 So. Clinton Street.

Maine—

Eliot: Mrs. Florence Evelyn Schopflocher, Nine Gables.

Massachusetts—

Boston: Mrs. Zylpha O. Mapp, Box 526, Avon, Mass.

Worcester: Mrs. Florence Morton, 5 Wheeler Avenue.

Michigan—

Detroit: Mrs. Mabelle L. Davis, 4321 Fourth Avenue.

Lansing: Miss Helen L. Whitney, 417 Seymour Avenue.

Muskegon: Mrs. Helen Bagg Maxfield, 332 Jackson Avenue.

Minnesota—

Minneapolis: Mrs. Rudolph Steinmetz, 904 West 22nd Street.

New Hampshire—

Portsmouth: Mrs. Jessie F. Crockett, 214 Aldrich Road.

New Jersey—

Montclair: Mrs. Victoria Bedikain, P. O. Box 179.

Newark: Mrs. U. Witman, 68 Scotland Road, South Orange, New Jersey.

West Englewood: Mr. A. L. Walkup, Evergreen Cabin.

New York—

Buffalo: Mrs. Morris Bush, 40 Oak Grove Avenue.

Geneva: Dr. A. Heist, Guard Building.

New York City: Miss Bertha L. Herklotz, Room 615, 119 West 57th Street.

Yonkers: Mrs. Maud Gaudreaux, 192 Buckingham Road.

Ohio—

Akron: Mr. Russell L. Brooker, 34 Castle Boulevard.

Cleveland: Mrs. Dale S. Cole, 3174 Corydon Road.

Oregon—

Portland: Mr. J. W. Latimer, 409 East 40th Street North.

Pennsylvania—

Philadelphia: Miss Jessie E. Revell, 2531 No. 19th Street.

Pittsburgh: Mrs. Ruth Randall Brown, 5734 Wilkins Avenue, Squirrel Hill.

Washington—

Seattle: Mrs. Ida A. Finch, 1318½ Second Avenue.

Wisconsin—

Kenosha: Mr. Louis J. Voelz, 6108 Sheridan Road.

Milwaukee: Mrs. Beula Brown, 3514 North Murray Avenue.

Racine: Mr. Andrew J. Nelson, 2013 Carmel Avenue.

3. BAHÁ'Í ASSEMBLIES AND GROUPS

AMERICA—

*United States and Canada—**California—*Clearlake Highlands: Mrs. Flora M. Clark,
P. O. Box 7.*Colorado—*Denver: Mrs. Josephine H. Clark, 2136 So.
Columbine Street.*Florida—*Miami: Mrs. Olive E. Kretz, 121 S. E. 1st
Street.*Georgia—*Atlanta: Dr. J. C. Oakshette, 405 Grand
Building.Augusta: Miss Margaret Klebs, Leonard
Building.*Hawaii—*Honolulu, Kona, Wailuku, Maui: Mrs.
Katherine S. Baldwin, Makawao.*Illinois—*Springfield: Mr. Albert C. Killius, 835 So.
2nd Street.*Iowa—*Keokuk: Mrs. Glenn Carlson, 1206 Orleans
Avenue.*Massachusetts—*Springfield: Mrs. Mary B. St. Laurent, 5
Atwater Street, Westfield, Mass.*Michigan—*Ann Arbor: Mrs. Wm. M. Parker, 1100
Broadway.Fruitport: Mrs. Mary Frazer, R. F. D. Box
138.*Minnesota—*Duluth: Mr. E. Bauers, 624 Arlington
Ave., Duluth Heights.St. Paul: Miss Estelle E. Barnett, 308
Guardian Building.*Montana—*Butte: Mrs. Martha Caldwell, 247 Walnut
Street.*Nebraska—*Omaha: Mrs. Florence E. Olds, 4015 Ham-
ilton Street.*New Jersey—*Asbury Park: Miss Jane Durand, 1305
Comstock Street.Jersey City: Mr. F. G. Hale, 258 Wood-
land Avenue.*New York—*Binghamton: Miss Millie B. Herrick, 2
Crandall Street.Ithaca: Miss Hetty B. Townley, 241 S.
Cayuga Street.Rochester: Miss Elizabeth Brooks, 126 Pearl
Street.*Ohio—*Cincinnati: Miss Hilda Stauss, 3640 Ep-
worth Avenue, Westwood.Dayton: Mrs. J. T. McVey, 27 Grafton
Avenue.Sandusky: Mrs. Jennie Field, 1106 Decatur
Street.*Rhode Island—*Providence: Mrs. Frank Tibbetts, 142 Sum-
mer Street.*Washington—*Spokane: Mrs. Isabelle M. Campbell, 1427
S. Madison St.*Wisconsin—*Madison: Mrs. Joel Stebbins, Observatory
Hill.

AUSTRALIA—

Adelaide, Brisbane, Melbourne, Perth, Sid-
ney.

AUSTRIA—

Graz: Mr. Adolf Fontana, Kirchengasse, 14.

Vienna: Mr. Franz Pollinger, Josefstadter-
strasse, 37. Also Herr Dr. Hugo Maier,
Althanplatz 9/8.

BRAZIL: Bahia, Para.

BRITISH ISLES—

Aberdeen, Ahalscragh, Altrincham, Bir-
mingham, Brighton, Bournemouth, Broad-
stone, Bruckless, London, Manchester,
Stockenchurch, Warrington, Wenden,
York.

CAUCASUS—

Bákú, Bátúm, Burdá, Bálá-Khání, Chíní,
Darband, Erivan, Ganjih, Khíllí, Kúg-
cháy, Naftálán, Petrovki, Sálíyán, Shíra-
ván, Shakkí, Shamákhí, Tiflis.

CHINA—

Hongkong: Tswi Pei, Manager, Bank of
China.*Peking—*Shanghai: Mr. H. A. Ouskouli, 41A Ki-
angse Road.

DENMARK—

Copenhagen: Miss Johanne Sorensen, Dros-selvej 9.

DUTCH EAST INDIES—

Batavia.

EGYPT—

Rushdi: Abdu'l-Rahman, P. O. Box 1865.

Alexandria: Dr. M. Basheer, 56 Muharram Bey Street.

Asiut, Atyayi'l-Bárúd, Cairo, Jiddah, Ismáí-liyyih, Kufri'd-Dawwar, Kufri'z-Zayyat, Qawmu's-Sa'áydih, Saffatu'l-'Inab.

FIJI ISLANDS—

Labasa: Miss Nora Lee, care of Colonial Sugar Refining Co.

FRANCE

Anancy: Marseille.

Paris: Mrs. Dreyfus Barney, 74 Rue Raynouard. Also Mme. Gaston Hesse, 27 Rue de Rémusat.

GERMANY—

Berlin-Charlottenburg, Berlin-Schoeneberg, Berlin-Schmargendorf, Coblenz, Biberach, Dresden, Esslingen, Fellbach, Freiburg, Freudenstadt, Gera-Reuss, Gross-Streh-litz, Goppingen, Gotha, Geislingen, Gera, Frankfurt, Hanover, Hamburg, Heil-bronn, Jena, Karlsruhe, Krewzeweg, Laudan, Leipzig, Ludwigshafen, Neuen-burg, Reutlingen, Rostock, Schorndork, Schwerin, Stuttgart, Stettin, Ulm, Warnemunde, Weimar, Weinheim, Zuf-enhausen.

HAWAIIAN ISLANDS—(see United States and Canada, America)

HOLLAND—

Ensqhede.

HUNGARY—

Budapest.

INDIA AND BURMA—

V. Daidanaw-Kalazoo, Surat, Haydarabad, Cawnpore, Amritzar, Delhi, Kyigon, Mandalay, Rangoon, Calcutta, Bombay, Karachi, Poona, Agra, Taubingyoung.

ITALY—

Florence: Mr. and Mrs. Burr, Borgo San Yacopo 19. Also Prof. T. B. Campani, 24 Viale Duca Di Genova, Florence XIII.

Como, Genoa, Portofino, Torino, Rome.

JAPAN—

Kobe: Mr. Susumu Aibara, Yama-Ashiya, Muko-gun.

Tokyo: Mrs. Kanae Takesita, 4/2 Higasi Okubo. Also Miss Agnes Alexander, 31 Nichome, Fujimicho, Kudan.

JUGO-SLAVIA—

Petrinja (Capraz): Mr. Phi P. Opatchitch.

MESOPOTAMIA—

Baghdád, Áváshiq, Basrih, Huwaydar, Ya'-qúbíyyih, Adhyábih, Násiríyyih, Mosul.

NORFOLK ISLAND—

NORWAY—

Oslo.

NEW ZEALAND—

Auckland, Wellington.

PALESTINE—

'Akká, Jaffa, Jerusalem, Gaza, Haifa, Tibe-rias, Nazareth, 'Adasíyyih.

PERSIA—(See below)—

PHILIPPINE ISLANDS—

Manila: Mr. Teodoro R. Yangco, 421 Muelle de la Industria.

POLAND—

Warsaw.

RUSSIA—

Leningrad: Isabel Grinerskaya, Prosp. Na-himson, No. 10 Log. 32.

Moscow: M. Zabihulláh Namdar, Petrovka 15, Kv. 24.

SOCIETY ISLANDS—

Papeete, Tahiti: Mr. Ernest Marchal.

SOUTH AFRICA AND RHODESIA—

Cape Town, Pretoria, Bulawayo, Heidelberg, Gatooma, Windboek.

SWEDEN—

Boviken: Mrs. Anna Rudd.

Uddevalla: Mr. W. M. Kjellman.

SWITZERLAND—

Vaud: Dr. A. Forel, Yvorne.

Geneva: Mrs. E. Hoagg, case 181 Stand.

Zurich: Lausanne ober sommeri, near Amris-wil.

SYRIA—

Aleppo: Mejdidden Chelebi Zade, Merest-ul-Farookie. Beirut, Damascus.

TASMANIA—

Hobart.

TUNISA—

TUNIS: Shaykh Muhyiddin, care of M. T. Isfáhání, Marjorish Street, Cairo, Egypt.

TURKEY—

Adana, Trebizond, Istanbul, Mersine, Ayn-tab, Smyrna, Birijik, Afuim, Kara-hissar.

TURKISTÁN—

Íshqábád, Táshkand, Qahqahih, Charju, Bukhárá, Samarqand, Takht-i-Bázár, Yúl-

tán, Andiján, Gul-Tapih, Aryúl, Marqílán, Ártiq, Bírám-'Alí, Kislavodski, Marv, Tajan.

YOUNG PEOPLE'S BAHÁ'Í GROUPS

HONOLULU, HAWAII: Mrs. Rowland, 1508 Thurston Avenue.

UDDAVALLA, SWEDEN: Mr. W. M. Kyellmann.

ISTANBUL, TURKEY: Mejdiddin Chelebe, P. O. Box 167 (Galata).

ZUFFENHAUSEN, WUERTTEMBERG, GERMANY: Mr. Korshed Schweizer and Miss Nur Schweizer, 26 Karl Street.

WELLINGTON, NEW ZEALAND: Miss Netta McQuarrie, 95 Willis Street.

AUCKLAND, NEW ZEALAND: Mr. Bertram Dewing, 5 Alfred Road, Remuera.

GOEPPINGEN, WUERTTEMBERG, GERMANY: Herr Robert Schultheiss, Jr.

POONA, INDIA: Shirin Khodayer and Rustom Khosrove, National Hotel.

ALEXANDRIA, EGYPT: C/o Dr. Mohammed Basheer, 56 Moharrem Bey St.

ESSLINGEN, WUERTTEMBERG, GERMANY: C/o M. Anna Koestlin, Agnes Bruecke.

LEIPZIG-PAU, GERMANY: Herr Richard Sieg, Weidlicher St., 4.

DRESDEN, GERMANY: Herr Paul Koehler and the Fraulein Hertha and Melani Hentschel, C/o Herr Paul Koehler, Zwickauerstr., 20.

MANDALAY, BURMA, INDIA: The Misses Hla Hla and Mya Mya, C/o Burma Patriot.

MAHAWAO, MAUI, TERRITORY HAWAII: C/o Mrs. L. E. Smith.

PAPEETE, TAHITI: Miss Arianne Drollet, Society Islands.

4. BAHÁ'Í ADMINISTRATIVE DIVISIONS IN PERSIA

As fixed by the Delegates to the first Bahá'í Convention

Tihrán, May 23, 1927

I. Tihrán Division: *center* 1. Tihrán. *includes:* 2. Ḥasan-Ábád, 3. Ja'far-Ábád, 4. Alí-Ábád, 5. Diyá-Ábád, 6. Khání-Ábád, 7. Ismá'il-Ábád, 8. Yakhshí-Ábád, 9. Kamáliyyih, 10. Jaláliyyih, 11. Sháh-zádih-'Abdu'l-'Azím, 12. Qum, 13. Sangisar, 14. Simnán, 15. Shahmírzád, 16. Sháhrúd, 17. Dámghán, 18. Tálíqán, 19. Ávah, 20. Naráq, 21. Jásb, 22. Maḥallát, 23. Tajrásh.

II. Ádhirbáyján Division: *center* 1. Tabríz, *includes:* 2. Miyán-Duáb, 3. Qujulú, 4. Ághchah-Dízaj, 5. Malik-Kandi, 6. Bunáb, 7. Rúst, 8. Marághih, 9. Shíshanán, 10. Gawgán, 11. Mamagán, 12. Ílkhchí, 13. Uskú, 14. Mílán, 15. Bávil, 16. Khuy, 17. Pír-Kandí, 18. Ív-Ughlí, 19. Vīshluq, 20. Ridáyyih, 21. Marand, 22. Zúnúz, 23. Khámnih, 24. Khalkhál, 25.

Miyánij, 26. Sísán, 27. Bába-Kandí, 28. Diznáb, 29. Maṭanih, 30. Ardibíl, 31. Qarih-Shírán, 32. Qarajah-Dágh, 33. Julfá, 34. Ástará, 35. Saujbulágh, 36. Saráb, 37. Salmás.

III. Khurásán Division: *center* 1. Mashhad, *includes:* 2. Sharif-Ábád, 3. Ḥusayn-Ábád, 4. Sarakhs, 5. Kalát, 6. Bilán, 7. Chahchahih, 8. Naṣr-Ábád, 9. Bákhharz, 10. Turbat-i-Ḥaydaríyyih, 11. Bītrú, 12. Závih, 13. Furúgh, 14. Mahnih, 15. Miyándihí, 16. Katih-Talkh, 17. Khayr-Ábád, 18. Marghzár, 19. Zahír-Ábád, 20. Azghand, 21. Dawlat-Ábád, 22. Gul-bú, 23. Rushkhár, 24. Turshíz, 25. Shafi-Ábád, 26. Mámaq, 27. Kúh-i-Surkh, 28. Kákhk, 29. Gunábád, 30. Hīṣár, 31. Qulú, 32. Júymind, 33. Bajistán, 34. Tún-i-Farán, 35. Bághistán, 36. Bastáq,



Bahá'ís of Leipzig, Germany.



Bahá'ís of Karlsruhe, Germany.

37. Sih-Qal'ih, 38. Burún, 39. Bushrúyih, 40. Khayru'l-Qurá, 41. Ṭab'an, 42. Rugih, 43. Múrústan, 44. Hújand, 45. Bírjand, 46. Qáyin, 47. Khusf, 48. Durukhsh, 49. Sarcháh, 50. Ridván, 51. Ásyábán, 52. Khuvaynak, 53. Dastujird-múd, 54. Zírak, 55. Khuráshád, 56. Nawfírist, 57. Sangird, 58. Síkán, 59. Míhdí-Ábád, 60. Nawqáb, 61. Bāgh-i-Sunqur, 62. Kákán, 63. Qal'ih-Kan, 64. Chashmih, 65. Máhan, 66. Gúgchí, 67. Sinak, 68. Bídúkht, 69. Husayn-Ábád, 70. Qúchán, 71. Bájgírán, 72. Shírván, 73. Bujnúrd, 74. Kífán, 75. Jájarm, 76. Muḥammad-Ábád-i-Darijaz, 77. Luṭf-Ábád, 78. Nishábúr, 79. Ma'múrí, 80. Farrukh, 81. Dastjird, 82. Isháq-Ábád, 83. Rúh-Ábád, 84. Sar-Viláyat, 85. Ma'dan, 86. Sabzivár, 87. Súdkharn, 88. Kúshg-Bāgh, 89. Rubát-i-Gaz, 90. Zarqán, 91. Šafí-Ábád, 92. Ja'far-Ábád, 93. Juvayn, 94. Kúh-i-Mísh, 95. Dávarzan, 96. Núdbám.

IV. Fárs Division: *center* 1. Shíráz, *includes*: 2. Sarvistán, 3. Jahrum, 4. Nayríz, 5. Qasr-i-Dasht, 6. Shams-Ábád, i-Takht, 7. Sarvistán-i-Bavánát, 8. Ábádih, 9. Himmat-Ábád, 10. Darghúk, 11. Kúshkak, 12. Zarqán, 13. Fárúq, 14. Fasá, 15. Dáráb, 16. Váriyán, 17. Shams-Ábád-Burzú, 18. Fath-Ábád, 19. Qalát, 20. Sírýán-i-Bavánát.

V. Kirmán Division: *center* 1. Kirmán, *includes*: 2. Rafsinján, 3. Bahrám-Ábád, 4. Sírján, 5. Isfand-Ábád, 6. Bam, 7. Anár, 8. Báft, 9. Qaryatu'l-'Arab, 10. Chitrúd, 11. Rávar, 12. Rábur, 13. Hasan-Ábád, 14. Himmat-Ábád, 15. Kamál-Ábád, 16. Zarand, 17. Qal'ih-'Askar, 18. Núg, 19. Máhán, 20. Šivughán, 21. Šafarak.

VI. Gílán Division: *center* 1. Rasht, *includes*: 2. Bandar-i-Pahlaví, 3. Láhiján, 4. Langrúd, 5. Síyákhkál-Dílmán, 6. Shahsavár, 7. Sangar, 8. Rúd-i-sar.

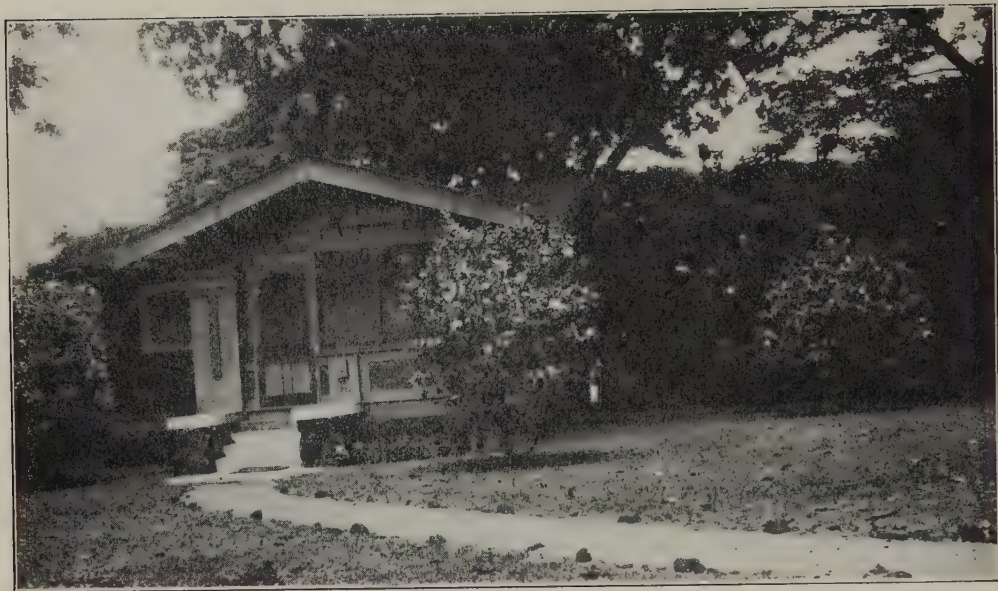
VII. Mázindarán Division: *center* 1. Sári, *includes*: 2. Bárfurúsh, 3. Bahnamir, 4. 'Arab-Khayl, 5. Máhfurúzak, 6. Araṭih, 7. Chálih-Zamín, 8. Kafshgar-Kalá, 9.

Chakaknár, 10. Ashraf, 11. Mashhad-Sar, 12. Ámul, 13. Kapúr-Chál, 14. Khár-Kulá, 15. Dári-Kulá, 16. Aharusáq, 17. Núr, 18. Tákur, 19. Sárú-Kulá, 20. Shírgáh, 21. Ívil, 22. Firaydún-Kínár, 23. Bandar-i-jaz, 24. Ista-rábád, 25. Zíyár-Kulá, 26. Kúh-sán, 27. Rashmangú, 28. Amrah, 29. Nawkandih, 30. Bín-Jistának, 31. Úzún-dih, 32. Valújáh, 33. Ísá-Khandug.

VIII. Khuzistán Division: *center* 1. Ahváz, *includes*: 2. Ábádán, 3. Muḥammarih, 4. Hindiján, 5. Shúshhtar, 6. Dizfúl, 7. Masjid-i-Sulaymán, 8. Bihbahán.

IX. Isfáhán Division: *center* 1. Isfáhán, *includes*: 2. Najaf-Ábád, 3. Burújan, 4. Qahfarukh, 5. Dih-Gird, 6. Shah-Riḍa, (Qumishih), 7. Diháqán, 8. Jaz, 9. Náhiyy-i-Baláy-i-Firaydan, 10. Ardistán, 11. Zavárih, 12. Sardih, 13. Dawlat-Ábád, 14. Linján, 15. Shahrak, 16. Dastijird, 17. Sámán, 18. Andus, 19. Ákhúriy-i-'Ulyá, 20. Shabí Khán, 21. Sháyvirdí, 22. Bivín-Danágar, 23. Danbanih, 24. Shahr-i-Khalaj, 25. Qarádiltág, 26. Mír-ábád, 27. Hínkán, 28. Kamrím, 29. Iskandarí-Visqan, 30. Ninádján, 31. Avuján, 32. Chádigán, 33. Gírrvisuflí, 34. Muḥammadi, 35. Tayrán, 36. Farazdag, 37. Simin, 38. Avur-Ḥusayn-Ábád, 39. Chakardán, 40. Darnám-Khást, 41. Ríz, 42. Farádunbih, 43. Kharáchi, 44. Tashníz, 45. Fárisán, 46. Bardanján, 47. Haftkhán, 48. Sírak, 49. Qal'ih-Murgh, 50. Qal'ih-Sá, 51. Jalál-Ábád, 52. Míhdi-Ábád, 53. Qamáshlú, 54. Niyustán, 55. Mahbáz, 56. Múghár, 57. Múrchigán, 58. Síní-Háymírzá, 59. Jánaki, 60. Gandmán, 61. Bildájí, 62. Shawgird-ágá-Bábáján, 63. Khánih-Mírzá, 64. Dih-i-Birjú'ihá, 65. Kurdján, 66. Qal'ih-Ijnán, 67. Dih-i-Jahánmardí, 68. Rustamí, 69. Khayr-ábád, 70. Shuráb, 71. Tukhmághi, 72. Míyándasht, 73. Ján, 74. Fisár, 75. Ḥaşúr, 76. Dihag, 77. Hurmuz, 78. Husná, 79. Dirísh, 80. Qal'iy-i-Názir, 81. Tálqunchih.

X. Kirmánsháhán Division: *center* 1. Kirmánsháhán, *includes*: 2. Qaşr-i-Shírín, 3. Karand, 4.



Honolulu Bahá'í Assembly Cottage.



Bahá'í Children's Class, Honolulu, Hawaii.

Saqqiz, 5. Dínavar, 6. Şahniş, 7. Sinandaj, 8. Qurvih, 9. Bîjár, 10. Şayin-Qal'ih, 11. Kangávar, 12. Sunqur. 13. Áz, 14. Qurí-cháy.

XI. Qazvín Division: *center* 1. Qazvín, *includes*: 2. Ishtihárd, 3. Kulah-Darrih, 4. Kakín, 5. Muḥammad-Ábád, 6. Qádim-Ábád, 7. Sarmábah, 8. Amín-Ábád, 9. Sírás, 10. Bak-Kandí, 11. Naw-dih, 12. Zanján, 13. Abhar, 14. Khurram-ábád, 15. Haydar-ábád, 16. Áb-i-Garm, 17. Shahrustán, 18. Sharqu'l-Mawt.

XII. Hamadán Division: *center* 1. Hamadán, *includes*: 2. Amzájird, 3. Bahár, 4. Lálih-Chín, 5. Ḥusayn-Ábád, 6. Ughíchlú, 7. Sári-Qámish, 8. Chayuqlú, 9. Asad-Ábád, 10. Maláýir, 11. Nihávand, 12. Túysirkán, 13. Burújird, 14. Khurram-Ábád, 15. Avurzamán, 16. Júráb, 17. Túskín, 18. Arsin-ábád, 19. Sangistán, 20. Dádí-ján, 21. Mánízán, 22. Azandaryán.

XIII. 'Iráq Division: *center* 1. Sulţán-Ábád, *includes*: 2. Sháh-Ábád, 3. Varqá, 4. Khalaj-Ábád, 5. Ámirih, 6. Ashtíyán, 7. Garakán, 8. Gulpáyigán, 9. Kirú, 10. Khunsár, 11. Khumí'in, 12. Zulf-Ábád.

XIV. Yazd Division: *center* 1. Yazd, *includes*: 2. Ardikán, 3. Ḥusayn-Ábád, 4. Kasnavayh, 5. Muḥammad-Ábád, 6. 'Izz-Ábád, 7. Maryam-Ábád, 8. Mihdí-Ábád,

9. Qásim-Ábád, 10. Taft, 11. Manshád, 12. Dahaj, 13. Marvast, 14. Isfan-Ábád, 15. Jandaq, 16. Bîyábának, 17. Sístának, 18. Námuk, 19. Ahmad-Ábád, 20. Barak-ábád, 21. Búrak, 22. 'Alí-Ábád, 23. Karím-Ábád, 24. Haydar-Ábád, 25. Bulúk-i-Rustáq, 26. Alláh-Ábád, 27. Shamsí, 28. Fírúz-Ábád, 29. Nuşrat-Ábád, 30. Tirsí-Ábád, 31. Kúchih-Bidak, 32. Khurramsháh, 33. Khayr-Ábád, 34. Na'im-Ábád, 35. Muḥammad-Ábád-i-Cháhak, 36. Khavidak, 37. Mazra'íyih-Siyyid-Mírzá, 38. Mahríz, 39. Cham, 40. Mubárakih, 41. Khudá-Ábád, 42. Khalíl-Ábád, 43. Dih-Bálá, 44. Hurmuzak, 45. Sakhvíd, 46. Shahr-i-Bábak, 47. Firáqih, 48. Saryazd, 49. Gird-Kúh, 50. Sharaf-ábád, 51. 'Asr-ábád, 52. Raḥmat-ábád, 53. Gáv-afshád, 54. Hinzá, 55. Nabátak.

XV. Banádir-i-Junúb Division: *center* 1. Búshih, *includes*: 2. Burázján, 3. Bandar-i-Langih, 4. Bandar-i-'Abbás.

XVI. Káshán Division: *center* 1. Káshán, *includes*: 2. Árán, 3. Qamsar, 4. Núsh-Ábád, 5. Kishah, 6. Tarq, 7. Abyániş, 8. Júshiqán, 9. Naţanz, 10. Bidgil, 11. Tár, 12. Nushkák, 13. Żuhr, 14. Áb-vazíd-Ábád, 15. Mázgán, 16. Vádgan, 17. Yazdil, 18. Mashgán, 19. Jásb, 20. Naráq.

XVII. Sistan Division: *center* Duzdab.

5. BAHÁ'Í PERIODICALS

Magazines Published by Bahá'í Institutions

The Bahá'í Magazine, Star of the West. Official magazine of the Bahá'ís of the United States and Canada. Founded by Albert Windust and Gertrude Buikema in Chicago, 1910; now in Washington, D. C., Stanwood Cobb, Editor; Mariam Haney, Associate Editor; Margaret McDaniel, Business Manager. Address: 1112 Shoreham Building, Washington, D. C.
Die Sonne der Wahrheit—Official magazine of the Bahá'ís of Germany. Published at

Stuttgart. Frau Alice Schwarz, Editor. Address: Alexanderstrasse 3.

The Dawn—A monthly Bahá'í Journal of Burma. Edited and published by Siyyid Mustafa Roumie. Contents in English, Persian and Burmese. Address: P. O. Box 299, Rangoon, Burma.

The Herald of the South—The Bahá'í magazine for New Zealand and Australia. Address: "Clunie," 3 Cowie Road, Parnell, Auckland, New Zealand.



The Bahá'ís of Port Said, Egypt.

La Nova Tago (The New Day)—The International Bahá'í-Esperanto Magazine, published four times a year by the Esperanto Committee of the National Spiritual Assembly of the Bahá'ís of Germany. Address: Friedrich Voglerstrasse 4. Weinheim Baden, Germany.

Bahá'í Weltgemeinschaft—Published quarterly by the Committee on Education of the National Spiritual Assembly of the Bahá'ís of Germany.

Bahá'ís News—The bulletin of the National Spiritual Assembly of the Baha'ís of the United States and Canada.

Das Rosengaertlein—Published for children by the Committee on Education of the National Spiritual Assembly of the Bahá'ís of Germany.

Mitteilungen—The bulletin of the Bahá'í Assembly of Hamburg, Germany.

Kawkab-i-Hind: a monthly Indian Urdu Magazine—Edited and published in Delhi, India, by Jinab-i-"Mawlawi-Fadil" Siyyid Mahfúzu'l-Hagg'Ilmi under the auspices of the National Spiritual Assembly of the Bahá'ís of India and Burma. Address: Karaul-Bagh, Delhi, India.

BAHÁ'Í PUBLISHING COMMITTEE

All Bahá'í books in the English language can be obtained from Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City, N. Y., U. S. A.

THE BAHÁ'Í WORLD

(Formerly *Bahá'í Year Book*)

The biennial international record of current Bahá'í activities, published by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, under the supervision of Shoghi Effendi. Secretary of Editorial Committee, Albert Windust, 1745 East 68th Street, Chicago, Illinois, U. S. A.

BAHÁ'Í BIBLIOGRAPHY

SECTION ONE

*Books and pamphlets published under Bahá'í auspices or approved by
a recognized Bahá'í Body*

LIST ONE

BAHÁ'Í PUBLICATIONS OF AMERICA

*Published and Distributed by the Publishing Committee of the
National Spiritual Assembly*

P. O. Box 348, Grand Central Station, New York, N. Y.

BOOKS ABOUT BAHÁ'Í MOVEMENT

Bahá'u'lláh and the New Era, by J. E. Esslemont. An authoritative and comprehensive survey of Bahá'í history and the teachings as related to present religious, scientific and social conditions in Europe and America, with many quotations from the writings. New edition. 308 pp. Post 8vo.; 5 x 7. Bound in green cloth. In paper.

Bahá'í Year Book (April, 1925 - April, 1926). Volume I, a record of current activities with articles on various Bahá'í institutions, newly translated teachings, photographs, etc. Bound in green cloth. 174 pp.; 7 x 10. For Volume II see Bahá'í World.

The Bahá'í World (April, 1926-April, 1928). A biennial international record giving a comprehensive account of the activities of the Bahá'í Cause throughout the world. Contains many interesting illustrations showing the universal growth of this movement. 304 pp., 7 x 10. Bound in blue cloth.

The Bahá'í Revelation, by Thornton Chase. This book contains a most excellent compilation of the teachings of Bahá'u'lláh, gathered from various translations and arranged so as to be consecutive as to subjects. Aside from this, Mr. Chase's argument is convincing. A clear account of the evolution of spiritual consciousness showing the oneness of purpose of all the

great religions of the world, and culminating today in the fulfilment of all the religions of the past. 182 pp. Crown 8vo.; 5½ x 8. Bound in green cloth.

The Bahá'í Proofs, by Mírzá Abu'l Faḍl of Gulpáygán. The best known book of this great Oriental scholar, philosopher and disciple of Bahá'u'lláh translated into English. It presents the truth of the Bahá'í Revelation from manifold points of view, and also contains a biographical outline of the lives of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. 288 pp. Crown 8vo.; 5½ x 8. Bound in blue cloth.

Coming of the Glory, by Florence E. Pinchon. An interesting narrative giving the spirit and the principles of the Bahá'í Movement. 144 pp. Post 8vo.; 4½ x 6½. Bound in blue cloth.

Whence Comes the Light? by Loulie A. Mathews. The author gives a clear understanding in this brief outline of the approach to the Bahá'í Cause and the noble grandeur of its founders. The quotations from Bahá'í writings throw light upon every phase of life. 84 pp. 5 x 6. Bound in paper.

A Traveller's Narrative, translated into English by Edward G. Browne, M.A.M.B. Written to illustrate the Episode of the Báb by a contemporary Persian scholar. 178 pp. Bound in green cloth.

The Universal Religion, by Hippolyte Dreyfus. An introductory work on the Bahá'í Cause by a French Orientalist, who has translated many of the writings of



Service Committee of Bahá'í Spiritual Assembly of Mandalay, Burma.



Hla Hla, in academic robes, member of the Bahá'í Local Assembly of Mandalay, and of the National Spiritual Assembly of the Bahá'ís of India and Burma.



Mya Mya, of the Bahá'í Community, Mandalay, Burma.

Bahá'u'lláh. 176 pp. Crown 8vo.; 5½ x 8. Bound in black cloth.

The Wisdom of 'Abdu'l-Bahá. Edited by Lady Blomfield. Previously published under the title of "Paris Talks," a brief but comprehensive presentation of His message. 172 pp. Post 8vo.; 5 x 7½. Paper covers. Bound in green cloth.

The Oriental Rose, by Mary Hanford Ford. A vivid presentation of historical aspects of the Bahá'í Movement. 214 pp. Post 8vo.; 5½ x 7¾. Bound in blue cloth.

Unity Triumphant, by Elizabeth Herrick. The Revelation of Bahá'u'lláh as the fulfilment of Christianity, with extensive quotations and Bibliography. 226 pp. Royal 8vo.; 6½ x 9. Bound in red cloth.

God's Heroes, by Laura Clifford Barney. A drama written around the great Bahá'í heroine and martyr, the poetess Qurratu'l 'Ayn. Illuminated in Persian style. Bound in white cloth. 106 pp. Royal 8vo.; 6½ x 9¾.

Bahá'í: The Spirit of the Age, by Horace Holley. Presenting the Bahá'í Movement and teachings as the synthesis of all modern movements. 212 pp. Crown 8vo. 6 x 8. Bound in blue cloth.

Religions of the Empire. Edited by W. Loftus Hare. (Published by Duckworth, London), the addresses delivered by representatives of the several religions invited to participate in the conference on Some Living Religions within the British Empire held at the Imperial Institute, London, England, from September 22 to October 3, 1924. Includes the two papers read on the Bahá'í Cause. Bound in red cloth. 519 pp. Royal 8vo.; 6½ x 9¼.

Bahá'í Administration. A work compiled by the National Spiritual Assembly to present the original sources of instruction on the duties and responsibilities of believers, in their relations to the local, national and international bodies of the Cause. Part One, Excerpts from the Will and Testament of 'Abdu'l-Bahá; Part Two, Letters from Shoghi Effendi to the American National Spiritual Assembly and the body of believers from January 21, 1922, to October 18, 1927; Part Three, Declaration of Trust by the National Spiritual Assembly; Index. 155

pp. Royal 8vo.; 6 x 9¼. Bound in blue cloth.

WRITINGS OF 'ABDU'L-BAHÁ

Tablets of 'Abdu'l-Bahá, edited by Albert Windust. Intimate letters written in reply to questions addressed by individuals and groups. Three volumes. 484 pp. Royal 8vo.; 6½ x 9½. Bound in cloth.

Some Answered Questions, edited by Laura Clifford Barney. An exposition of fundamental spiritual and philosophic problems. 350 pp. Royal 8vo.; 6½ x 9¼. Bound in black cloth.

Promulgation of Universal Peace, edited by Howard MacNutt. Public addresses delivered throughout the United States in 1912. This work contains 'Abdu'l-Bahá's spiritual message to the American people, whom He summoned to establish the "Most Great Peace," which is the consummation of the ideals of all religionists, scientists and humanitarians. 232 pp. Imperial 8vo.; 6½ x 9¾. Bound in black cloth. In two volumes.

Mysterious Forces of Civilization. A work addressed to the people of Persia nearly forty years ago to show the way to true progress. 132 pp. Royal 8vo.; 6¾ x 9½. Bound in black cloth.

Divine Philosophy, edited by Isabel Fraser Chamberlain. Selected addresses delivered in Paris on the eve of the Great War. 190 pp. 16mo. 4 x 6¼. Paper binding.

'Abdu'l-Bahá in London, edited by Eric Hammond. A record of public and private addresses delivered in 1911. 134 pp. Post 8vo. 5 x 7¾. Paper binding.

The Foundations of World Unity. Selected addresses delivered by 'Abdu'l-Bahá at Universities, Churches, Synagogues, Peace Societies and similar public meetings during His journey through America in 1912. 112 pp. Royal 8vo.; 6 x 9. Paper covers.

Divine Secret for Human Civilization, by Josephine D. Storey. A charmingly bound book, compiled from the words of 'Abdu'l-Bahá showing the relation of the Twelve Basic Principles of the Bahá'í Cause to the foundation of a universal



Bridal pair: Bahá'í Zoroastrians.



Machit May and Ma Daung: Bahá'ís of Mandalay, Burma.

House of Justice. 96 pp. 16 mo.; $4\frac{3}{4}$ x 6. Bound in white parchment stamped in gold. Also bound in paper.

Bahá'í Scriptures, edited by Horace Holley. Selected from all available writings of Bahá'u'lláh and 'Abdu'l-Bahá and arranged in nine chapters according to subject; with Glossary and Index. 576 pp. Crown 8vo.; $5\frac{3}{4}$ x $8\frac{1}{4}$. Bound in blue cloth.

The Bahá'í Peace Program. A new compilation containing letter from 'Abdu'l-Bahá pertaining to a plan of peace and a letter to Dr. Forel entitled "God and His Universe," a scientific statement of the laws governing the world and showing the necessity of absolute harmony in the relations of all mankind united under one spiritual law. Bound in blue leather with gold stamping. Also bound in green paper with dark green stamping.

THE SPIRITUAL PRINCIPLES OF THIS NEW AGE REVEALED BY BAHÁ'U'LLÁH

Tablets of Bahá'u'lláh (Tarázát, The Tablet of the World, Kalimát, Tajalliyát, Bish-árát, Ishráqát), social and spiritual principles of the new age. 138 pp. $6\frac{3}{4}$ x 10. Bound in blue cloth.

Three Tablets of Bahá'u'lláh (Tablet of the Branch, Kitáb-i-'Ahd, Lawh-i-Aqdas), the appointment of 'Abdu'l-Bahá as the interpreter of the teachings of Bahá'u'lláh, the Testament of Bahá'u'lláh, and His message to the Christians. 168 pp. Post 8vo.; $5\frac{1}{4}$ x $7\frac{1}{2}$. Bound in paper.

Epistle to the Son of the Wolf, translated by Julie Chanler. A work written by Bahá'u'lláh in His last years, addressed to the son of a prominent Persian who had been a savage enemy of the Cause. This Tablet recapitulates many teachings Bahá'u'lláh had revealed in earlier works. 140 pp. Royal 8vo.; $6\frac{1}{4}$ x $9\frac{1}{4}$. Bound in blue cloth and white parchment.

Hidden Words, translated by Shoghi Effendi. The essence of the teachings of all the Prophets. 54 pp. 16 mo.; $4\frac{1}{4}$ x $16\frac{1}{4}$. Three editions: black leather, blue cloth, and paper cover.

The Book of Assurance. (Book of Íqán),

explaining the oneness of all the Prophets and their significance as the expression of the Will of God. 198 pp. Post 8vo.; 5 x $7\frac{7}{8}$. Bound in blue cloth.

PRAYERS

Bahá'í Prayers. The Báb, Bahá'u'lláh and 'Abdu'l-Bahá. A large collection of prayers, newly compiled, to meet the needs of the spiritual life of today. 210 pp. 16mo.; $3\frac{3}{4}$ x 6. Bound in blue cloth and also bound in blue paper.

Prayers Revealed by Bahá'u'lláh. Containing also prayers revealed by 'Abdu'l-Bahá. 108 pp. 3 x $5\frac{1}{2}$. Black paper cover.

Bahá'í Prayers by Bahá'u'lláh and 'Abdu'l-Bahá. 16 pp. $3\frac{1}{2}$ x 5 . Gray paper cover.

BAHÁ'Í LITERATURE IN PAMPHLET FORM

'Abdu'l-Bahá's First Days in America, intimate and beautiful glimpses of the Master, from the diary of Juliet Thompson. 40 pp. Printed by The Roycrofters. Paper cover.

The Bahá'í Benediction, music and words by Louise R. Waite.

Bahá'í Census. U. S. Government pamphlet showing the registration of the Bahá'ís as an organized religious body.

The Bahá'í Faith, by a Methodist Layman, questions and answers suggested by personal experience.

Bahá'í Hymnals, words and music by Louise R. Waite. Paper.

The Bahá'í Movement: Its Spiritual Dynamic, by Albert Vail, reprint of a magazine article.

Bahá'í Persecutions in Persia, reprint of letter written to the Shah of Persia, Reza Shah Pahlavi, July, 1926, by the National Assembly of the Bahá'ís of the United States and Canada.

The Bahá'í Religion, a reprint of the two Bahá'í papers presented at the Conference on Some Living Religions within the British Empire. Paper, 24 pp.

Bahá'u'lláh and His Message, by J. E. Esslemont, briefly outlining the spiritual message of the new Day.

- Before Abraham Was I Am*, by Thornton Chase, an explanation of the Station of the Prophet.
- Bird's Eye View of the World in the Year 2000*, a reprint of article by Orrol Harper in the Bahá'í Magazine.
- The Brilliant Proof*, by Mírzá Abu'l Faḍl of Gulpáygán, a refutation of an attack on the Cause by a Protestant missionary. Contains both English and Persian text.
- The Call of God*, by George Latimer, the significance of the return of the Messenger.
- Chapter on Strikes*, a supplement to "Some Answered Questions."
- Dawn of Knowledge and The Most Great Peace*, by Paul Kingston Dealy, the Bahá'í Cause and ancient prophecy.
- God and His Manifestations* (compiled by Mrs. J. W. Gift), an outline for the study of such Bahá'í topics as the need of a Manifestation, the signs of His appearance, His influence upon civilization, the proofs of His cause, etc. Paper covers.
- In Galilee*, by Thornton Chase. An interesting account of a visit to Haifa in 1907.
- Lectures by Jináb-i-Fáḍil*, a series of lectures by a Persian scholar appointed by 'Abdu'l-Bahá to teach the principles of the Bahá'í Cause in America. Vols. 2, 3, 4 and 5 only.
- Lessons in Religion*, by Shaykh Muḥammad-'Alí Qá'íní, prepared especially for children. Translated by Edith Roohie Sanderson.
- Letters from Shoghi Effendi*, selections from letters written by the grandson of 'Abdu'l-Bahá, appointed Guardian of the Cause by Him, regarding details of administering the affairs of the Movement; these are included in "Bahá'í Administration."
- Martyrdoms in Persia in 1903*, by Hájí Mírzá Ḥaydar-'Alí, relating the circumstances in which seventy Persian Bahá'ís were martyred.
- No. 9 Compilation*, available in: English, Esperanto, French, German, Italian, Spanish, Chinese, Hungarian, Yiddish.
- The Oneness of Mankind*, selections from words of Bahá'u'lláh and 'Abdu'l-Bahá on inter-racial amity, compiled by Louis G. Gregory and Mariam Haney. 64 pp., paper covers.
- The Races of Men—Many or One*, compiled by Louis G. Gregory. 40 pages, paper covers.
- Green Acre*, a reprint of article published in the Bahá'í Magazine.
- The Spirit of World Unity*, selections from words of 'Abdu'l-Bahá in America on religious, racial and scientific subjects. 24 pp. Paper covers.
- Study of Outlines of Science*, compiled by the Outline Bureau of the National Bahá'í Teaching Committee. Mimeographed.
- Outlines for Study of Christ*, compiled by the Outline Bureau of the National Bahá'í Teaching Committee. Mimeographed.
- Outlines for Study of Scriptures*, compiled by the Outline Bureau of the National Bahá'í Teaching Committee. Mimeographed.
- Questions and Topics for discussion in Bahá'í classes and meetings*, compiled by Louis G. Gregory. Mimeographed.
- Star of the West*, November, 1925, Peace Number.
- Tablet on Universal Peace*, a letter written by 'Abdu'l-Bahá in 1919 to the Central Organization for a Durable Peace.
- Tablets to Japan*, a collection of letters written by 'Abdu'l-Bahá to Japanese and to Americans serving the Cause in Japan. Foreword by Agnes Alexander.
- What is the Bahá'í Movement?* a brief explanation by the late Dr. J. E. Esslemont. Available in English, Yiddish, Hebrew, Croatian, and Serbian.
- Le Vrai Bahá'í*. French translation by E. R. Mathews from Chapter III "What is a Bahá'í?" of "Bahá'u'lláh and the New Era" by J. E. Esslemont. Size 4 x 5½. 44 pp. Bound in green paper.
- What Went Ye Out For to See?* by Thornton Chase, a letter written in reply to an inquiry from a Christian.
- Letter from Shoghi Effendi*, "World Order of Bahá'u'lláh," published as supplement to Bahá'í Administration.
- Map Showing Travels of the Báb and Bahá'u'lláh*. Drawn by J. F. Clevenger, 1927. 11½x14½.
- Perpetual Bahá'í Calendar*. Designed by Dr. Edna M. McKinney, size 7x6.

LIST TWO

BAHÁ'Í PUBLICATIONS OF ENGLAND

- Some Answered Questions.* (See list one.)
Published by Kegan, Paul.
- Hidden Words of Bahá'u'lláh.* (See list one.)
- 'Abdu'l-Bahá in London.* Addresses delivered by 'Abdu'l-Bahá during His visit in London, with description of His life and activities.
- Paris Talks.* (See list one, "The Wisdom of 'Abdu'l-Bahá.") Published by G. Bell & Son.
- The Mysterious Forces of Civilization.* (See list one.)
- A Traveller's Narrative.* The Episode of the Báb translated by Prof. E. G. Browne, M. A., F. B. A., M. R. A. S. Cambridge University Press.
- Brief Account of the Bahá'í Movement,* by Ethel J. Rosenberg. Published by Burnside, Ltd.
- The Coming of "The Glory,"* by Florence E. Pinchon. Published by Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London.
- The Splendour of God,* by Eric Hammond. One of the "Wisdom of the East" series. Published by John Murray.
- The Universal Religion,* by Hippolyte Dreyfus, an introductory work on the Bahá'í Cause by a French orientalist who has translated many of the writings of Bahá'u'lláh.
- What Is a Bahá'í?* by J. E. Esslemont, a reprint of chapter three of his larger work. Published by Burnside, Ltd.
- The Bahá'í Faith,* by G. Palgrave Simpson.
- The Passing of 'Abdu'l-Bahá.* (See list one.)
- The Reconciliation of Races and Religions,* by Thos. Kelly Cheyne, Dr. Lit., D. D.
- The Life and Teachings of 'Abbás Effendi,* by Myron H. Phelps. Published by Putnam & Sons. (Out of print.)
- God's Heroes,* by Laura Clifford Barney. (See list one.)
- Unity Triumphant,* by Elizabeth Herrick. The Revelation of Bahá'u'lláh as the fulfillment of Christianity, with extensive quotations and bibliography. Published by Kegan, Paul.
- Bahá'í: The Spirit of the Age,* by Horace Holley. (See list one.) Published by Kegan, Paul.
- Religions of the Empire,* edited by W. Loftus Hare. Published by Duckworth (London). Addresses delivered by representatives of the several religions invited to participate in the Conference on Some Living Religions Within the British Empire, held at the Imperial Institute, London, England, from September 22 to October 3, 1924. Includes the two papers read on the Bahá'í Cause. 519 pages. Cloth cover.
- Bahá'u'lláh and The New Era,* by J. E. Esslemont. (See list one.) Published by George Allen & Unwin, Ltd.
- The Modern Social Religion,* by Horace Holley. Published by Sidgwick & Jackson. (Out of print.)

LIST THREE

BAHÁ'Í LITERATURE IN FRENCH

- Le Beyan Arabe,* traduit par A. L. M. Nicolas. Editions Leroux, Paris.
- Le Beyan Persan,* traduit par A. L. M. Nicolas. Librairie Genthuere, Paris. Quatre volumes.
- L'oeuvre de Bahá'u'lláh,* traduit par Hippolyte Dreyfus. Editions Leroux, Paris. Trois volumes.
- Essai sur le Behaïsme,* la portée sociale, par Hippolyte Dreyfus. Editions Leroux, Paris.
- L'Épître au Fils du Loup,* Bahá'u'lláh, traduction française par Hippolyte Dreyfus. Librairie Champion, Paris.
- Le Behaïsme,* sa mission dans le monde, par Hippolyte Dreyfus, Chez Timothei, Paris.
- Les Leçons de St. Jean d'Acre,* traduction française de "Some Answered Questions" by Laura Clifford Barney. Editions Leroux, Paris.



Miss Martha Root with Bahá'ís of Tíhrán.

LIST FOUR

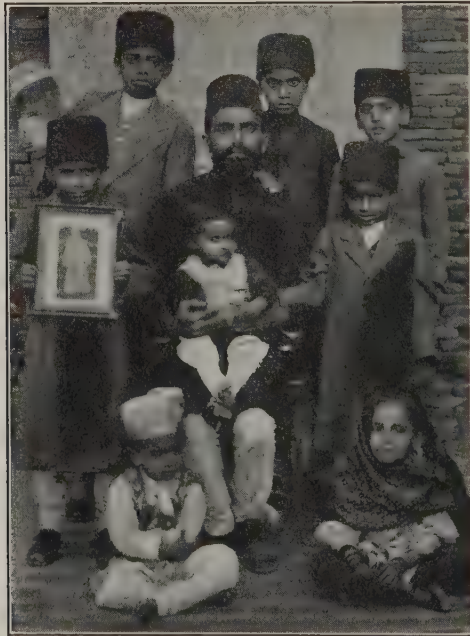
BAHÁ'Í LITERATURE IN GERMAN AND
OTHER WESTERN LANGUAGES

1. Im Verlag des deutschen Bahá'í-Bundes. Stuttgart, Hölderlinstr. 35 erschienen—
Bahá'u'lláh: *Das heilige Tablet*, ein Send-schreiben an die Christenheit. Deutsch von Wilhelm Herrigel.
Bahá'u'lláh: *Verborgene Worte*. Deutsch von A. Schwarz und W. Herrigel. Nach der englischen Bearbeitung von Shoghi Effendi.
Bahá'u'lláh: *Frohe Botschaften*, Worte des Paradieses, Tablet Tarasat, Tablet Taschaliat, Tablet Ischrakat. Deutsch von Wilhelm Herrigel.
'Abdu'l-Bahá: *Eine Botschaft an die Juden*. Deutsch von Wilhelm Herrigel.
'Abdu'l-Bahá: *Ansprachen über die Babá'ilehre*. (Ansprachen in Paris.) Deutsch von Wilhelm Herrigel.
Thornton Chase: *Ebe Abraham war, war Ich*. Deutsch von Wilhelm Herrigel.
Thornton Chase: *Die Babá'í-Offenbarung. Ein Lehrbuch*. Deutsch von Wilhelm Herrigel.
- I. D. Brittingham: *Die Offenbarung Babá'u'lláh's*. Deutsch von Wilhelm Herrigel.
Mirzá Abu'l-Faḍl: *Geschichte und Wahrheitsbeweise der Babá'í-religion*. Deutsch von Wilhelm Herrigel.
Dr. jur. H. Dreyfus: *Einheitsreligion*. Ihre Wirkung auf Staat, Erziehung, Sozialpolitik, Frauenrechte und die einzelne Persönlichkeit. Deutsch von W. Herrigel.
Ch. M. Remey: *Das neue Zeitalter*. Deutsch von Wilhelm Herrigel.
Myron H. Phelps: *'Abdu'l-Bahá 'Abbás' Leben und Lehren*. Deutsch von Wilhelm Herrigel.
S. S.: *Die Geschichte der Babá'í-Bewegung*. Deutsch von Wilhelm Herrigel.
Wilhelm Herrigel: *Die Babá'í-Bewegung im allgemeinen und ihre grossen Wirkungen in Indien*. (Enthaltend: S. S.: Ein Jahr unter den Bahá'ís in Indien und Birma.)
Alice T. Schwarz: *Die universale Weltreligion*. Ein Blick in die Bahá'í-Lehre.
Dr. Hermann Grossmann: *Die Soziale Frage und ihre Lösung im Sinne der Babá'ilehre*.
Bahá'u'lláh und das Neue Zeitalter, von Dr. J. E. Esslemont. Stuttgart, 1927.
Babá'í-Perlen: Deutsch von Wilhelm Herrigel.
Das Hinscheiden 'Abdu'l-Bahá's. (The Passing of 'Abdu'l-Bahá.) Deutsch von Alice T. Schwarz.
2. Im Verlafe der Weltgemeinschaft Deutscher. Zweig, Wansbek, Schiller-str. 1a, erschienen—
Dr. Hermann Grossmann: *Babá'í-Erziehung* (Schriften zur Bahá'í-Erziehung Nr. 1), 1924. Kostenlos.
Jos. der Schäferknabe. 'Abdu'l-Bahá nacherzählt. (Rosengärtlein-Jugendbücher Nr. 1), 1924. Kostenlos.
Die Geschichte vom kleinen Vogel und andere Erzählungen aus dem Leben 'Abdu'l-Bahá's. (Rosengärtlein-Jugendbücher Nr. 2, 1925.) Kostenlos.
3. von der Bahá'í-Bewegung Hamburg herausgegeben—
Deutsch:
Dr. Hermann Grossmann: *Gotteserkenntnis und Gottesbegriff*, im Sinne der Bahá'í-Lehre erläutert. 81. Kostenlos.
Was ist Babá'í-Bewegung? Flugblatt. Kostenlos.
Esperanto:
Dro. Hermann Grossmann: *Historio, instruoj kaj valoro de la Babá'í-movado*. (Publikajoj de la Esperanto-komitato de la Bahá'í-movado Hamburg Nr. 1) 81-1925. Kostenlos.
4. Sonstige Veröffentlichungen—
Deutsch:
Ein Brief von Babiyyih Khanum. Aus dem Englischen übersetzt von A. Schwarz, Stuttgart, 1924.

- Dr. Adelbert Mühlshlegel: *Melodrama zum dritten deutschen Bahá'í-Kongress* 80. Stuttgart, 1924.
- Dr. Adelbert Mühlshlegel: *Ridván 81 Festspiel*. Stuttgart, 1925.
- Esperanto:
- Dro. Adelbert Mühlshlegel: *Parolado en la dua Bahaa-kunveno en Genevo*. Flugblatt. Stuttgart, 1925. Kostenlos.
- Englisch:
- Bahá'í Congress, Stuttgart, 1924*. Stuttgart, 1924.
5. Früher erschienene, jetzt vergriffene Veröffentlichungen—
- Bahá'u'lláh: *Das Tablet vom Zweig*. Aus dem Englischen übersetzt von Fr. Schweizer. Zuffenhausen.
- 'Abdu'l-Bahá 'Abbás: *Tablette allgemeiner Belehrung*. Deutsche Uebersetzung von Fanny A. Knobloch. 1906.
- 'Abdu'l-Bahá: *Tablette an die Geliebten Gottes des Abendlandes*. Deutsche Uebersetzung von Fanny A. Knobloch. 1906.
- Mirzá Abdu'l-Faḍl Gulpáyigán: *Glänzender Beweis*. Aus dem Englischen übersetzt von Friedrich Schweizer, Zuffenhausen.
- Wilhelm Herrigel: *Universaler Friede, universale Religion*. Die Bahá'í-Bewegung, ihr Zweck und Ziel. 2. Auflage Stuttgart, 1915.
- Wilhelm Herrigel: *Die Zeichen unserer Zeit im Lichte der Bibel und der Bahá'í-lehre*. Stuttgart, 1916.
- Religiöse Lichtblicke: Einige Erläuterungen zur Bahá'í-Bewegung. Aus dem Französischen übersetzt von Albert Renftle. Stuttgart, 1916.
- Die Bahá'í-Bewegung*. Flugblatt. Karlsruhe.
- Pastor Dr. Römer: *Die Babi-Bahá'í*. Verlag der deutschen Orient-mission, 1912. (Gegenschrift.)
- Dr. F. C. Andreas: *Die Babis in Persien*. Ihre Geschichte und Lehre. Leipzig, 1896.
- During the years 1928 and 1929 were published in Germany by the German Bahá'í-Bund Stuttgart and appeared:
- A new edition of the small pamphlet "Religiöse Lichtblicke" translated into German by A. Renftle.
- A book from 'Abdu'l-Bahá, "Beantwortete Fragen" (Some answered questions).
- Then through the Bahá'í Cause, Hamburg, a second edition of the propaganda pamphlet: *Die Bahá'í-Bewegung, ihre Geschichte, Lehren und Bedeutung* (The Bahá'í-Movement, its History, Teachings and Importance) and two pamphlets: "Was ist die Bahá'í-Bewegung?" (What is the Bahá'í-Movement?), second edition. "Ein Wort über die Bahá'í-Bewegung" (A Word about the Bahá'í-Movement).
- In Esperanto appeared in the Bahaa Esperanto Eldonejo Wandsbek: "Kio estas la Bahaa Movado?" pamphlet.
- Dr. Ernst Kliemke: "Bahaismo kaj politiko."
- Dr. Hermann Grossmann: "La esenco de l'Bahaismo."
- From Bahá'í journals appeared:
- a) by the Verlag des Deutschen Bahá'í-Bundes, Stuttgart: the monthly magazine "Sonne der Wahrheit" in 8th and 9th year.
 - b) from Bahaa Esperanto Eldonejo: the international Bahá'í Esperanto magazine "La Nova Tago" in 4th and 5th year.
 - c) further the Bahá'í books for the Young "Das Rosengärtlein," 5th year, for the service of the local Hamburg work: "Mitteilungen der Bahá'í-Bewegung," Hamburg.
- In 1929 the province Baden published a work in the Statistic Land Office "Die Religionszugehörigkeit in Baden in den letzten 100 Jahren" (To which Religions people in Baden belonged during the last 100 years), Herder & Co., G.m.b.H., publishers Freiburg im Breisgau. This is the first official statistic under non-Christian Religion Congregations. The book gives a short description of the history of the Bahá'í Cause, its differences as well as its development in Germany and Baden.
- In his "Kleine Philosophie für Jedermann" (Little Philosophy for Everybody), 1928, publishers Kaden & Co., Dresden, the well-known Psychiatrist Prof. Dr. August Forel gives a short account of the Bahá'í Teachings. The "Allgemeine Konversationslexikon Allwissens-Wörterbuch" (General Conversation Dictionary, All Knowledge



Delegates to the All-India Bahá'í Convention.



"Bagi Ridván" of Maler Kotta, Punjab,
India.

Dictionary), 1928, Verlag für Wissen und Bildung G.m.b.H. Berlin S 14, notes the Bahá'í Teachings and Babisme under the article "Bab," "Babi" and "Bahai."

In Karlsruhe-Radolfzell appeared in 1928 a little book "Pilgrim des neuen Zeitalters" (Pilgrim of the New Era) from Hellmuth Wolf; it is in the form of a novel with thoughts from the Bahá'í Teachings.

Articles about the Bahá'í Teachings appeared in the following journals and newspapers: "Breslauer Neueste Nachrichten," 41st year, No. 84, of May 27th, 1928; "Sonn Tagsblatt der Königsberger Hartung-schen Zeitung," year 1928, No. 235, of May 20th; "Hannoversches Tageblatt," 77th year, No. 112, of April 22nd, 1928; "Kulturbriefe," published by Emil Wisura; "Hamburger 8 Uhr Abendblatt," of November 12th, 1928; "Frankfurter Zeitung," of January 3rd, 1929; "Das Wort," Neu-Salems publishers, Bietigheim, Württemberg, 9th year, 1st copy, 1929; "Hamburger Fremdenblatt," 101st year, No. 259, of September 18th, 1929; "Heroldo de Esperanto," deka jarkolekto, No. 35 (531), of August 30th, 1929; "Verda Stelo," tria jarkolekto, No. 12, 1928, the two last articles in Esperanto. Notes from 'Abdu'l-Bahá's documents have appeared often in the "Warnemünder Zeitung," 1929. Shorter

notices about the Bahá'í Teachings appeared in the following newspapers and magazines: "Geislinger Zeitung," No. 61, of March 13th, 1928; "Die Welt-Sprache," No. 1, of September, 1928; "Welt und Haus," 28th year, copy 3, of Oct. 20th, 1928; "Die Frau in Haus, Beruf und Gesellschaft Deiblatt zum Stuttgarter Neun Tageblatt," No. 4, of Febr. 27th, 1929; "Unterhaltungsblatt des Hamburgischen Korrespondenten" of January 31st, 1929; "Germana Esperantisto," Jan. 26th, No. 3 (397) of March, 1929, also in Esperanto, "Heroldo de Esperanto," deka jarkolekto, No. 28 (524) of July 12th, 1929; "Germana Esperantisto," Jan. 26th, No. 7 (401) of July, 1929; "Esperanto Junularo," 9-a jaro N-ro 22 (466) of June 1st, 1928; "Sennaciulo," 6-a jaro N-ro 261, of Oct. 3rd, 1929; "Esperanto Junularo," 9-a jaro, No. 5-6 (55-56), summer 1928; "Germana Esperantisto," 26-a jaro, No. 6 (388) of June, 1928, and 26-a jaro, No. 2 (396) of February, 1929; "Esperanto-Praktiko," 10-a jaro, No. 7 (115) of July, 1928.

It was referred to the Teachings or rather to Bahá'u'lláh in the journals "Scherl's Magazine" of Dec. 1929; "Kommende Gemeinde," 1st year, 2nd copy, autumn 1928; "Der Kriegsdienstgegener," Bulletin No. 19, of March, 1928.

LIST FIVE

PARTIAL LIST OF BAHÁ'Í LITERATURE IN ORIENTAL LANGUAGES

PERSIAN

The Book of Íqán. Bombay.

The Book of Mubín, Tablets of Bahá'u'lláh. Bombay.

The Book of Iqtidar, Tablets of Bahá'u'lláh. Bombay.

The Book of Aqdas. Bombay.

The Ishráqát, Tarázát, Tajalliyát. Bombay.
Tablets from Bahá'u'lláh. Cairo.

The Book of Íqán. Cairo and Bombay.

Tablets and Prayers from Bahá'u'lláh. Cairo.

The Will and Testament of Bahá'u'lláh. Russia.

Some Answered Questions. London.

The Traveller's Narrative. London.

The Muduniyyih, by 'Abdu'l-Bahá. Cairo and Bombay.

The Siyásíyyih, by 'Abdu'l-Bahá. Bombay.

The Will and Testament of 'Abdu'l-Bahá. Bombay.

The Epistle to the Son of the Wolf, Bahá'u'lláh. Cairo.

Seven Valleys, Four Valleys, and Poems of Bahá'u'lláh. Cairo.

The Tablets of 'Abdu'l-Bahá, Vol. 1. Cairo.

The Tablets of 'Abdu'l-Bahá, Vol. 2. Cairo.

The Tablets of 'Abdu'l-Bahá, Vol. 3. Cairo.

Some Answered Questions. Cairo.

Al-Farā'id, by Mírza Abu'l-Faḍl. Cairo.

The Letters of Mirzá Abu'l-Faḍl. Cairo.
The History of the Martyrs of Yazd. Cairo.
Dalá'ilu'l-'Irfán, Mirzá Haydar-'Alí. Cairo.
Bihjatu's-Šudúr, Mirzá Haydar-'Alí. Cairo.
Babru'l-'Irfán, by Muḥammad Afšár. Bombay.
The History of Ṭábirih. Cairo.
The Travels of 'Abdu'l-Bahá, Vols. 1 and 2,
Mirzá Maḥmúd Zarqání. Bombay.
The Early Tablets of Bahá'u'lláh, compiled
by Baron Rosen, St. Petersburg.
Memorials of the Faithful, 'Abdu'l-Bahá.
 Haifa.

URDÚ

The Translation of the Tablet to the World,
Tarázát, and Kalimát. Bombay.
The Translation of Isbráqát, Tajalliyát,
of Bahá'u'lláh. Bombay.
The Seven Valleys. Bombay.
The Hidden Words. Bombay.
The Tablets of 'Abdu'l-Bahá.
Book of Íqán.
A Traveller's Narrative. 1908.
Revelation of Bahá'u'lláh, by Mrs. I. D.
Brittingham.
Iḡágu'l-Hagg, by Mirzá Maḥmúd Zargání,
 1908-9.

ARABIC

The Isbráqát, Tajalliyát, Tarázát, and
Kalimát. Cairo.
The Talks of 'Abdu'l-Bahá in Europe and
America. Translation anonymous. Cairo.

Bahá'u'lláh and the New Era, by Dr. J. E.
Esslemont. Cairo, 1930.
Some Answered Questions. Cairo, 1930.
Bahá'í Principles; Summary of Bahá'í Teach-
ings. Cairo, 1928.
A Traveller's Narrative.
Bahá'í Pearls, by Mirzá Abu'l-Faḍl. Cairo,
 1900.
Bahá'í Proofs, by Mirzá Abu'l-Faḍl. Cairo,
 1925.
Tablet to the Hague.

TURKISH

Some Answered Questions. Instructions of
'Abdu'l-Bahá.

BURMESE

Some Answered Questions.

PORTUGUESE

"Bahá'u'lláh E. La Nova Era" por Dr. J. E.
 Esslemont. Oficinas Graphics de Fonseca
 Filho & Co., Rua Cruzeiro de S. Francisco
 No. 16, Bahia, Brazil.

ITALIAN

"Parole Velate," "Parole di Sapienza" di
 Bahá'u'lláh. Firenze, 1926.
 "Bahá'u'lláh E La Nuova Era" di Dr. J. E.
 Esslemont. Firenze, Tipografia Sordo-
 muti, Viale Princ. Eugenio I. 1929.

SECTION TWO

Alphabetical List of Bahá'í Books and Pamphlets

COMPILED BY BISHOP BROWN

WRITINGS OF THE BÁB

Le Beyan Arabe; Le Livre Sacre du
Babysme de Seyyed Ali Mohammed
Dit le Báb. French translation by
 A. L. M. Nicolas. Ernest Leroux, Paris,
 1905.
Le Beyan Persan. French translation by A.
 L. M. Nicolas. Paris Librarie. 1 Vol.
 Paul Geuthner, 1911.
Le Livre des Sept Preuves de la Mission du
Báb. French translation by A. L. M.
 Nicolas. Paris, 1902.

WRITINGS OF BAHÁ'U'LLÁH

The Book of Assurance (Book of Íqán),
 Bahá'í Publishing Committee, 1929.
Hidden Words from the Arabic and Persian.
 Translated by Shoghi Effendi. Bahá'í
 Publishing Committee, New York, 1924.
Epistle to the Son of the Wolf (translated
 by Mrs. Julie Chanler. Bahá'í Publishing
 Committee, New York, 1928).
Seven Valleys. Translated by 'Alí-Qulí-
 Khán. Bahá'í Publishing Society, Chi-
 cago.

- Tablets of Bahá'u'lláh* (*Ṭarázát, Tablet of the World, Words of Paradise, Tajalliyát, the Glad Tidings, Isbráqát—The Most Great Infallibility*). Translated by 'Alí-Qulí-Khán. Bahá'í Publishing Society, Chicago, 1906.
- Three Tablets of Bahá'u'lláh* (*The Branch, Kitáb-i-'Abd, Lawḥ-i-Aqdas*). Translated by 'Alí-Qulí-Khán. Bahá'í Publishing Society, Chicago, 1918.
- Súratu'l-Haykal*. Translated from the Arabic by Anton Haddad. Bahá'í Publishing Society, Chicago, 1900.
- The Source of Spiritual Qualities*. Four-page leaflet. Bahá'í Publishing Committee, 1924.
- L'Oeuvre de Bahá'u'lláh*. 3 vols. French translation by Hippolyte Dreyfus. Leroux, Paris, 1924.
- L'Épître au Fils du Loup*. French translation by Hippolyte Dreyfus. Honore Champion, Paris, 1913.
- WRITINGS OF 'ABDU'L-BAHÁ
- '*Abdu'l-Bahá on Divine Philosophy* (compiled by Isabel Chamberlain). Tudor Press, Boston, 1916.
- '*Abdu'l-Bahá in London* (compiled by Eric Hammond). Bahá'í Publishing Society, Chicago, 1921.
- '*Abdu'l-Bahá in New York*. Bahá'í Assembly, New York, 1922.
- Letter and Tablet to the Central Organization for a Durable Peace: The Hague*. Bahá'í Publishing Society, Chicago, 1920.
- Letters to the Friends in Persia*. Bahá'í Publishing Society, Chicago, January 21, 1906.
- Definition of Love by 'Abdu'l-Bahá*. Received at New York, December 7, 1902.
- Mysterious Forces of Civilization*. Translated by Juḥanná Dáwúd. Bahá'í Publishing Society, Chicago, 1918.
- The Promulgation of Universal Peace* (compiled by Howard MacNutt). 2 Vols. Bahá'í Publishing Society, Chicago, 1922. New York, 1925.
- Tablets of 'Abdu'l-Bahá* (compiled by Albert Windust). 3 Vols. Bahá'í Publishing Society, Chicago, 1909, 1915, 1916.
- Tablet to the Beloved of God in America*. Translated by 'Alí-Qulí-Khán. Cambridge, Mass., January 3, 1906.
- Tablets by 'Abdu'l-Bahá 'Abbás to the House of Justice of Chicago, to the Ladies' Assembly of Teaching, and others*. Translated by 'Alí-Qulí-Khán. Chicago, September 12, 1901.
- Tablet to the Beloved of God of the Occident*. Translated by Aḥmad Esfáhání (Aḥmad Suhráb). Washington, D. C., September 8, 1906.
- Tablets to the East and West*. Translated by Aḥmad Esfáhání (Aḥmad Suhráb). The Bahá'í Assembly of Washington, D. C., 1908.
- Tablets Containing Instructions*. Translated by M. A. E. Washington, D. C., August 29, 1906.
- Tablets Containing General Instructions*. Translated by Aḥmad Esfáhání (Aḥmad Suhráb). The Bahá'í Association of Washington, D. C., 1907.
- Tablets to Some American Believers in the Year 1900*. The Board of Council, New York, 1901.
- Prayers and Tablets*. 1906.
- The Will and Testament of 'Abdu'l-Bahá*. National Spiritual Assembly, 1925.
- Some Answered Questions*. Translated by Laura Clifford Barney. Bahá'í Publishing Society, Chicago, 1918.
- Unveiling of the Divine Plan*. Translated by Aḥmad Suhráb. Tudor Press, Boston, 1919.
- Utterances to Two Young Men*. Board of Council, New York, 1901.
- Visiting Tablets for Martyrs Who Suffered in Persia*. Translated by 'Alí-Qulí-Khán. Bahá'í Board of Council, New York, 1901.
- The Reality of Religion—Tablet of 'Abdu'l-Bahá*. Four-page leaflet. Bahá'í Publishing Committee, 1924.
- Wisdom of 'Abdu'l-Bahá* (*Paris Talks*). Edited by Lady Blomfield. Brentano's, New York, 1924.
- Wisdom Talks of 'Abdu'l-Bahá*. Chicago. Bahá'í News Service.
- Woman's Great Station*. An address given in New York in 1912.

WRITINGS OF SHOGHI EFFENDI

- Letters from Shoghi Effendi.* Bahá'í Publishing Committee, New York, 1924.
Bahá'í Administration. Bahá'í Publishing Committee, New York, 1928.

WRITINGS BY BAHÁ'ÍS

- Agnew, Arthur S.: *Table Talks at 'Akká.* By 'Abdu'l-Bahá 'Abbás. Bahá'í Publishing Society, Chicago, 1907.
 'Alí, Hájí Mírzá Haydar-: *Bahá'í Martyrdoms in Persia in the Year 1903 A. D.* Translated by Yúnis Khán. Bahá'í Publishing Society, Chicago, 1907.
 Blomfield, Lady and Shoghi Effendi: *The Passing of 'Abdu'l-Bahá.*
 Brittingham, Isabella D.: *The Revelation of Bahá'u'lláh.* Bahá'í Publishing Society, Chicago, 1902.
 Brittingham, James F.: *The Message of the Kingdom of God.* 1907.
 Campbell, Helen: *The Bahá'í Movement in Its Social-Economic Aspect.* Bahá'í Publishing Society, Chicago, 1915.
 Chase, Thornton: *The Bahá'í Revelation.* Bahá'í Publishing Society, Chicago, 1909.
 Chase, Thornton: *What Went Ye Out for to See?*
 Chase, Thornton, and Agnew, Arthur: *In Galilee.* Bahá'í Publishing Society, Chicago, 1908.
 Dealy, Paul Kingston: *The Dawn of Knowledge and the Most Great Peace.* Bahá'í Board of Council, New York, 1903.
 Dodge, Arthur Pillsbury: *The Truth of It.* Mutual Publishing Company, New York, 1901.
 Dodge, Arthur Pillsbury: *Whence? Why? Whither? Man! Things! Other Things!* Ariel Press, Westwood, Mass., 1907.
 Dreyfus, Hippolyte: *The Universal Religion: Bahá'ism.* Bahá'í Publishing Society, London, 1909.
 Esslemont, Dr. J. E.: *Bahá'u'lláh and the New Era.* Brentano's, New York, 1923. Bahá'í Publishing Committee, New York, 1928.
 Esslemont, Dr. J. E.: *What Is a Bahá'í?* American edition published by Louis Bourgeois, Chicago, 1921.
 Faḍl, Abu'l-: *Knowing God Through Love.* Farewell address. Bahá'í Assembly, Washington.
 Faḍl, Abu'l-: *The Bahá'í Proofs.* Translated by 'Alí-Qulí-Khán. Bahá'í Publishing Society, Chicago, 1914.
 Faḍl, Abu'l-: *The Brilliant Proof.* Bahá'í News Service, Chicago, 1912.
 Fāḍil, Jináb-i-: *Addresses.* Booklets. 5 Nos. Translated by Aḥmad Suhráb. Seattle, 1921.
 Fitzgerald, Nathan Ward: *The New Revelation: Its Marvelous Message.* Tacoma, 1905.
 Finch, Ida: *Rays from the Sun of Truth. Flowers Culled from the Rose Garden of 'Akká by Three Pilgrims in 1908.*
 Ford, Mary Hanford: *The Oriental Rose.* Bahá'í Publishing Society, 1910.
 Fraser-Chamberlain, Isabel: *From the World's Greatest Prisoner to His Prison Friends.* Tudor Press, Boston, 1916.
 Goodall, Helen S., and Cooper, Ella G.: *Daily Lessons Received at 'Akká—1908.* Bahá'í Publishing Society, Chicago, 1908.
 Gregory, Louis G.: *A Heavenly Vista.*
 Grundy, Julia M.: *Ten Days in the Light of 'Akká.* Bahá'í Publishing Society, Chicago, 1907.
 Ḥaddad, Anṭun: *Divine Revelation, the Basis of Civilization.* Board of Council, New York, 1902.
 Ḥaddad, Anṭun: *Message from 'Akká.*
 Ḥaddad, Anṭun: *Maxims of Bahá'ism.* Board of Council, New York.
 Ḥaddad, Anṭun: *Station of Manifestation.*
 Haney, Charles and Mariam: *A Heavenly Feast.*
 Harris, W. Hooper: *Lessons on the Bahá'í Revelation.*
 Holley, Horace, and Rúḥí Afnán: *The Bahá'í Religion.* Bahá'í Publishing Committee, New York, 1924.
 Holley, Horace: *Bahá'í—the Spirit of the Age.* Brentano's, New York, 1921.
 Holley, Horace: *Bahá'ism—the Modern Social Religion.* Mitchell Kennerly, New York, 1913.
 Holley, Horace: *The Social Principle.* Laurence J. Gomme, New York, 1915.
 Ḥusayn, Mírzá 'Abdu'l-: *Letter written on behalf of the "Friends" of Iṣfábán,*



Delegates to the Fourth Annual Convention of the Bahá'ís of Persia. April, 1930.

- Persia, to the American Believers.* April 25, 1902.
- Karim, 'Abdu'l-, Effendi: *Addresses delivered before the New York and Chicago Assemblies.* Translated by Anṭun Ḥaddad. Bahá'í Publishing Board, Chicago, 1900.
- Khánum, Munírib: Episodes in the Life of.* Translated by Aḥmad Suhráb. Persian-American Publishing Co., Los Angeles, 1924.
- Latimer, George Orr: *The Call of God.* Bahá'í Publishing Society, Chicago.
- Light of the World:* By a group of Pilgrims. The Tudor Press, Boston, 1920.
- Lucas, Mary L.: *A Brief Account of My Visit to 'Akká.* Bahá'í Publishing Society, Chicago, 1905.
- MacNutt, Howard: *Unity Through Love.* Bahá'í Publishing Society, Chicago, 1906.
- Maxwell, May: *An Early Pilgrimage, 1898.* Bahá'í Publishing Society, Chicago, 1917.
- Muḥammad, 'Alí Qá'iní-: *Lessons in Religion.* English translation by Edith Sanderson. Bahá'í Publishing Society, Chicago, 1923.
- Peak, Margaret B.: *My Visit to 'Abbás Effendi in 1899.* Grier Press, Chicago, 1911.
- Phelps, Myron H.: *Life and Teachings of 'Abbás Effendi.* G. P. Putnam, New York, 1912.
- Prayers, Tablets, Instructions, etc., gathered by American visitors in 'Akká, 1900.
- Remey, Charles Mason: *Twelve articles introductory to the study of the Bahá'í teachings.*
- Remey, Charles Mason: *Universal Consciousness of the Bahá'í Religion.*
- Remey, Charles Mason: *Letter from Honolulu.* Privately printed. February 17, 1917.
- Remey, Charles Mason: *The Bahá'í Movement.* Washington, D. C., 1912.
- Remey, Charles Mason: *The Bahá'í Revelation and Reconstruction.* Bahá'í Publishing Society, Chicago, 1919.
- Remey, Charles Mason: *Constructive Principles of the Bahá'í Movement.* Bahá'í Publishing Society, Chicago, 1917.
- Remey, Charles Mason: *Observations of a Bahá'í Traveler.* Washington, D. C., 1914.
- Remey, Charles Mason: *The New Day.* Bahá'í Publishing Society, Chicago, 1919.
- Remey, Charles Mason: *The Peace of the World.* Bahá'í Publishing Society, Chicago, 1919.
- Remey, Charles Mason: *Bahá'í Teachings.* (Seven bound pamphlets.) Washington, D. C., 1917.
- Remey, Charles Mason: *Bahá'í Indexes.* Newport, R. I., 1923.
- Remey, Charles Mason: *Bahá'í Manuscripts.* Newport, R. I., 1923.
- Remey, Charles Mason: *Through Warring Countries to the Mountain of God.* Private printing.
- Roy and M. J. M.: *Knock, and It Shall Be Opened Unto You.*
- Sasí, M. Gabriel: *Martinists' Report.* An address concerning the Bahá'í Religion delivered at the Paris Exposition of 1900.
- Table Talks.* Regarding Reincarnation and other subjects.
- Thompson, Juliet: *'Abdu'l-Bahá's First Days in America.* Roycrofters, East Aurora, N. Y., 1924.
- True, Corinne: *Notes Taken at 'Akká.* Bahá'í Publishing Society, Chicago, 1907.
- Universal Principles of the Bahá'í Movement.* Persian-American Bulletin, Washington, D. C., 1912.
- Vail, Albert: *Bahá'í Movement—Its Spiritual Dynamic.*
- Vail, Albert: *Heroic Lives.* Beacon Press, Boston, 1917.
- Winterburn, Mr. and Mrs. George: *Table Talks with 'Abdu'l-Bahá.* Bahá'í Publishing Society, Chicago, 1908.

COMPILATIONS

- Bahá'í Message.* Compiled by Horace Holley, Chicago, 1920.
- Bahá'í Scriptures.* Compiled by Horace Holley, Brentano's, New York, 1923. Bahá'í Publishing Committee, New York, 1929.
- Compilation.* Concerning the Most Great Peace. Tudor Press, Boston, 1918.
- Compilation No. 9.* Available in different languages.
- Compilation of Utterances from the Pen of 'Abdu'l-Bahá Regarding His Station.* 19 pages. November 26, 1906.

Divine Pearls. Compiled by Victoria Bekdikian.

Foundations of World Unity. Compiled by Horace Holley, New York, 1927.

God and His Manifestations. Compiled by Mrs. M. H. Gift.

Oneness of Mankind: A compilation of the utterances of Bahá'u'lláh and 'Abdu'l-Bahá by Mariam Haney and Louis Gregory, to assist the progress of interracial amity, 1927.

Prayers Revealed by Bahá'u'lláh and 'Abdu'l-Bahá.

Prayers Revealed by Bahá'u'lláh and 'Abdu'l-Bahá. Translated by Shoghi Effendi. Boston, 1923.

Racial Amity. Compiled by M. H. and M. M. 1924.

Tablets to Japan. Compiled by Agnes Alexander. New York, 1928.

The Most Great Peace. From the utterances of Bahá'u'lláh and 'Abdu'l-Bahá. Tudor Press, Boston, 1916.

Bahá'í Cause. Eight-page pamphlet prepared by the National Teaching Committee. Bahá'í Publishing Society, 1924.

Bahá'í Calendars. Daily excerpts from the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Privately printed in Honolulu, New York and other cities.

Bahá'í Temple. Reprints of press comments and Temple symbolism. Published by Louis Bourgeois, Chicago, 1921.

Barney, Laura Clifford: *God's Heroes.* A drama. Lippincott, London and Philadelphia, 1910.

Masson, Jean: *The Mashriqu'l-Adhkár and the Bahá'í Movement.* Bahá'í Publishing Society, Chicago, 1921.

Remey, Charles Mason: *Prospectus of a Series of Five Lectures upon the Bahá'í Movement.*

Remey, Charles Mason: *Mashriqu'l-Adhkár.* Five preliminary sketches. Privately printed.

Remey, Charles Mason: *Mashriqu'l-Adhkár.* (Bahá'í House of Worship.) Privately printed.

Remey, Charles Mason: *Bahá'í House of*

Worship. Description of the Bahá'í Temple with Illustrations. Bahá'í Publishing Society, Chicago, 1917.

Storer, Rev. J.: *Thoughts that Build.* Macmillan Co., New York, 1924.

Waite, Louise R.: *Bahá'í Hymns and Poems.* Bahá'í Publishing Society, Chicago, 1904, New York, 1927.

Waite, Louise R.: *Hymns of Peace and Praise.* Chicago, 1910.

Watson, Albert Durrant: *The Dream of God.* A poem. Bahá'í Publishing Society, Chicago, 1922.

Views of Haifa, 'Akká, Mt. Carmel and other places. Bahá'í Publishing Society, Chicago.

GERMAN PERIODICALS

Sonne der Wahrheit.
La Nova Tago (Esperanto).

PERSIAN

An-Núru'l-Abbá-Fi-Mufáwadá 'Abdu'l-Bahá. Table Talks collected by Laura C. Barney. Kegan, Paul, London, 1908.

Kitáb-i-Nuqtatu'l-Káf. Jání, Mírzá, of Káshán. Edited from the unique Paris Ms. by Edward G. Browne. Luzac & Co., London.

Mashriqu'l-Adhkár: Twenty-two page booklet written in Persian on the Bahá'í Temple. Published by the Bahá'í Assembly of Washington, D. C.

AUTHORIZED BAHÁ'Í PERIODICALS

Bahá'í News. The Bulletin of the National Spiritual Assembly of the United States and Canada.

The Bahá'í Magazine—Star of the West. (Vol. 1, *Bahá'í News.*) Vol. 21 with current year 1930.

The Dawn. Burma.

Sonne der Wahrheit. Germany.

La Nova Tago. (Esperanto), Germany.

The Herald of the South. Australia.

Kawkab-i-Hind. India.

SECTION THREE

References to the Bahá'í Faith in non-Bahá'í works, whether favorable or unfavorable.

COMPILED BY BISHOP BROWN

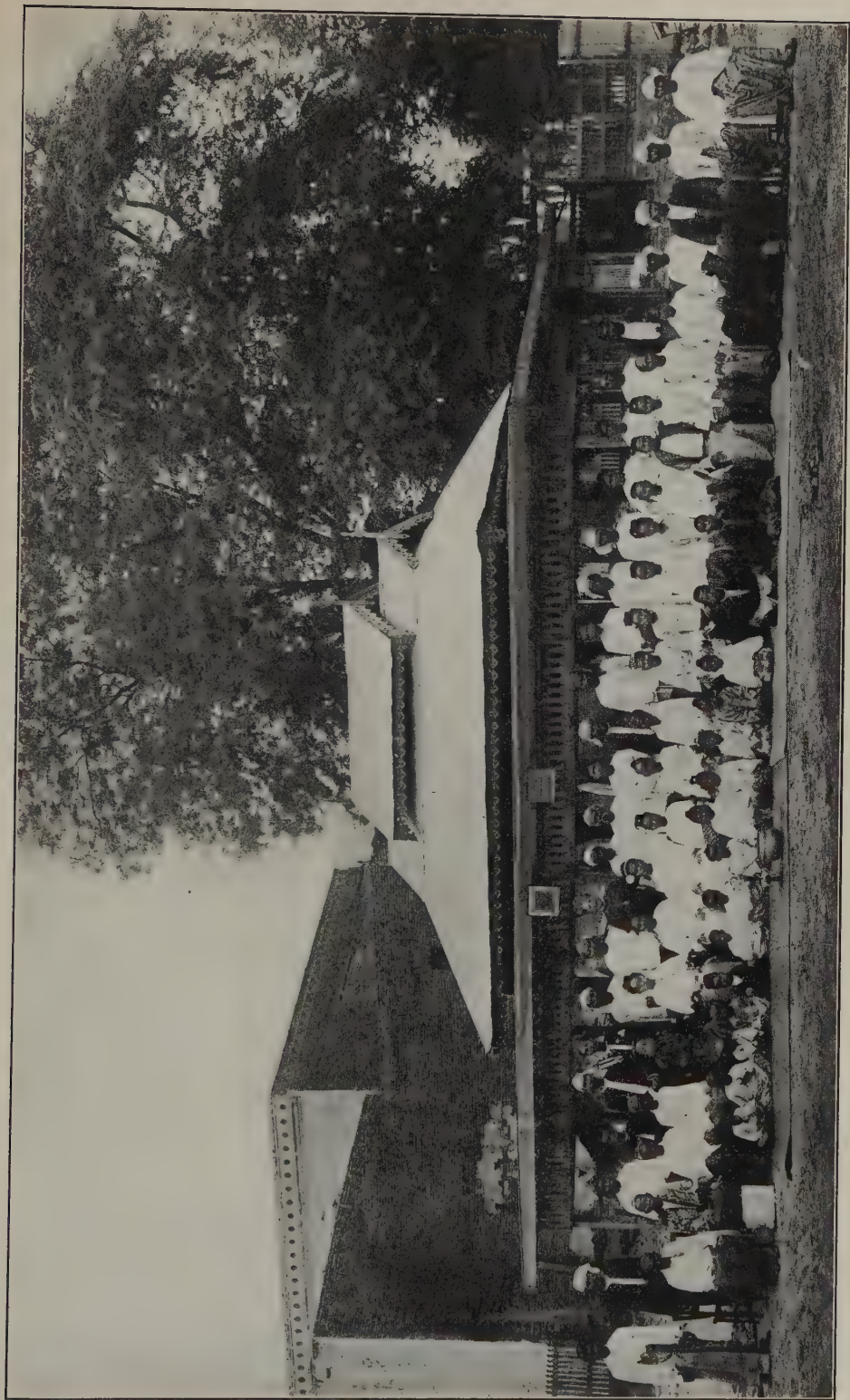
AMERICAN

- Adams, Rev. Isaac: *Persia by a Persian*, 1900.
- Atherton, Gertrude: *Julia France and Her Times*. Stokes & Co., New York, 1912.
- Atkins, Gaius Glenn: *Modern Religious Cults and Movements*. Fleming Revell. New York, 1923.
- Barrows, Rev. John Henry: *The World's Parliament of Religions*. 2 Vols. The Parliament Publishing Co., Chicago, 1893.
- Baudouin, Charles: *Contemporary Studies*. Fr. trans., E. and C. Paul. E. P. Dutton, New York, 1925.
- Bell, Archie: *The Spell of the Holy Land*. The Page Co., Boston, 1915.
- Benjamin, S. G. W.: *Persia and the Persians*. Ticknor & Co., Boston, 1886.
- Bibesco, Princess G. V.: *The Eight Paradises*. English translation. E. P. Dutton, New York, 1923.
- Ehrenpreis, Marcus: *The Soul of the East*. Viking Press, New York, 1928.
- Ellwood: *Reconstruction of Religion*.
- Ferguson, Charles W.: *The Confusion of Tongues*. Doubleday, Doran and Co., Inc., Garden City, New York.
- Gazvini, M. J.: *A Brief History of Bahá'u'lláh, the Founder of the Bahá'í Religion*. San Diego, Calif., 1914.
- Gibbons, Herbert Adams: *Wider Horizons*. Century Co., New York, 1930.
- Harmon, W. W.: *Microcosm, Macrocosm*. By the Author, Boston, 1915.
- Harry, Myriam: *A Springtide in Palestine*. Houghton Mifflin, Boston, 1924.
- History of the Nineteenth Century Year by Year*. 3 Vols. (See page 1131.) P. F. Collier & Son, New York, 1902.
- Holmes, John Haynes: *Palestine: Today and Tomorrow*. Macmillan, New York, 1929.
- Hoover, W. I. T.: *Religionisms and Christianity*. The Stratford Co., Boston, 1924.
- Jewett, Mary: *Reminiscences of My Life*

- in Persia*. Torch Press, Cedar Rapids, 1909.
- Kohn, Hans: *A History of Nationalism in the East*. Harcourt Brace, New York, 1929.
- Martin, Alfred W.: *Comparative Religion and the Religion of the Future*. Appleton Co., New York, 1926.
- Matthews, J. B., and Duvall, Sylvanus M.: *Conflict or Co-operation, A Study Outline*. The American Committee, World Youth Peace Congress. New York, 1928.
- Pemberton, L. B.: *A Modern Pilgrimage to Palestine*. Dorrance & Co., Philadelphia, 1925.
- Randall, John Herman: *A World Community*. F. A. Stokes, New York, 1930.
- Religious Bodies*, 1926: Department of Commerce, Bureau of the Census. 2 Vols. Washington, D. C., 1929.
- Sinclair, Upton: *The Profits of Religion*. Pasadena, 1918.
- Spear, R. E.: *Missions and Modern History*. 2 Vols.
- Todd, A. J.: *Theories of Social Progress*. Macmillan & Co., New York, 1924.
- Tyssul, Rev. J.: *A League of Religions*. London, 1926.
- Wilson, Rev. S. G.: *Bahá'ism and Its Claims*. Fleming Revell Co., New York, 1915.
- Wilson, Rev. S. G.: *Persian Life and Customs*. Fleming Revell Co., New York, 1895.
- Vaughan, John Gaines: *Religion, a Comparative Study*. Abingdon Press, Cincinnati, 1919.
- Zwemer, Samuel M.: *Islám, a Challenge to Faith*. New York, 1907.

ENGLISH

- Ashbee, C. R.: *A Palestine Note Book*. Doubleday-Page, 1923.
- Browne, Edward G.: *Materials for the Study of the Bábí Religion*. Cambridge University Press, 1918.



Bahá'ís of the Village of Daidanow Kalazoo, Burma.

- Browne, Edward G.: *History of Persian Literature in Modern Times*. Cambridge University Press, 1924.
- Browne, Edward G.: *Literary History of Persia*.
- Browne, Edward G.: *A Traveller's Narrative, Written to Illustrate the Episode of the Báb*. 2 Vols., one in Persian. Cambridge University Press, 1891.
- Browne, Edward G.: *A Year Among the Persians*. Adam & Black, London, 1893.
- Cheyne, Thomas Kelley: *The Reconciliation of Races and Religions*. A. & C. Black, London, 1914.
- Curzon, George: *Persia and the Persian Question*. 2 Vols. London, 1892.
- Hammond, Eric: *The Splendor of God*. E. P. Dutton & Co., New York, June, 1919.
- Hastings, James: *Encyclopedia of Religion and Ethics*. T. & T. Clark, Edinburgh, 1909.
- Husayn (Mirzá of Hamadán): *The Tarik-i-Jadid*. English translation by Edward G. Browne. Cambridge University Press, 1893.
- Jessup, Henry Harris: *Fifty-three Years in Syria*. Fleming Revell, New York, 1910.
- Jackson, A. V. Williams: *Persia, Past and Present*. Macmillan, London, 1906.
- Malcolm, Napier: *Five Years in a Persian Town*. E. P. Dutton, New York, 1907.
- Markham, Clements R.: *A General Sketch of the History of Persia*. Longmans, Green & Co., London, 1874.
- Maud, Constance E.: *Sparks Among the Stubble*. P. Allen & Co., 1924.
- Oliphant, Lawrence: *Haifa or Life in Modern Palestine*. William Blackwood, Edinburgh and London, 1887.
- O'Leary, DeLacy: *Islám at the Cross Roads*. Kegan, Paul, London, 1923.
- Pole, W. Tudor-: *Private Dowding*. John Watkins, London, 1917.
- Pole, W. Tudor-: *Some Deeper Aspects of the War*. Taylor Bros., Bristol.
- Religions of the Empire*. Edited by William Hare. Duckworth, London, 1925.
- Religious Systems of the World*. Swan, Sonnenschein & Co., London, 1908.
- Rice, C. Colliver: *Persian Women and Their Ways*. Seeley Service, London, 1923.
- Sheil, Lady: *Glimpses of Life and Manners in Persia*. John Murray, London, 1856.
- Skrine, Francis H. B.: *Bahá'ism, the Religion of Brotherhood, and Its Place in the Evolution of Creeds*. Longmans, Green, London, 1912.
- Sykes, Sir Percy: *Persia*. Oxford, Clarendon Press, 1922.
- Ussher, John: *Journey from London to Persepolis*. London, 1865.
- Watson, Albert Durrant: *The Poetical Works of*. Ryerson Press, Toronto, 1924.
- Watson, Robert Grant: *History of Persia*. Smith Elder, London, 1866.
- Wollaston, Arthur N.: *The Sword of Islám*. John Murray, London, 1905.

FRENCH

- Báb, The: *Le Livre de Sept Preuves*. Traduction par A. L. M. Nicolas, Paris, 1902.
- Báb, The: *Le Beyan Persan*. Traduction française A. L. M. Nicolas. 4 Vols. Paul Geuthner, Paris, 1911.
- Báb, The: *Le Beyan Arabe*. Traduction française A. L. M. Nicolas. Ernest Leroux, Paris, 1905.
- Balteau, M. J.: *Le Babysme: Lecture faite par M. J. B. . . . à la Séance du 22 Mai 1896*. Académie Nationale de Reims, Reims, 1897.
- De Vaux, Baron Carra: *Les Penseurs de l'Islám*. Vol. 5: Geuthner, Paris, 1926.
- Gobineau, Comte de: *Les Religions et les Philosophies dans l'Asie Centrale*. Paris, 1924.
- Huart, M.: *La Religion de Báb*. Paris, 1889.
- Lammens, Henri, S. J.: *L'Islám—Croyances et Institutions*. Imprimerie Cathol. Beirut, 1926.
- Lammens, Henri, S. J.: *La Syrie*. Vol. I. Imprimerie Cathol. Beirut, 1921.
- Moutet, Edouard: *L'Islám*. Payot, Paris, 1923.
- Nicolas, A. L. M.: *Seyyèd 'Alí Mohammed dit Le Báb (Dogme)*, Dujarric & Co., Paris.
- Nicolas, A. L. M.: *Seyyèd 'Alí Mohammed dit Le Báb (Histoire)*. Dujarric & Co., Paris, 1905.
- Nicolas, A. L. M.: *Essai sur le Chéikbisme*. Vol. 1. Chéik Aḥmad Lahçahi. Paul Geuthner, Paris, 1914.



Bahá'ís of Mandalay, Burma.

- Nicolas, A. L. M.: *Essai sur le Chéíkhisme*. Vol. 2. Seyyèd Kázem Richti. Paul Geuthner, Paris, 1914.
- Nicolas, A. L. M.: *Essai sur le Chéíkhisme*. Vol. 3. La Doctrine. Ernest Leroux, Paris, 1911.
- Nicolas, A. L. M.: *Essai sur le Chéíkhisme*. Vol. 4. Science de Dieu. Ernest Leroux, Paris, 1911.
- Nicolas, A. L. M.: *Religions et Sociétés*. Alcan, Paris, 1905.
- Tablette de Bahá'u'lláh écrite à Adrianople pour un des croyants de Gazvine.*
- Trois Lettres à des Persans.* Abd-oul-Beha. (Juin-Juillet, 1907.)
- Renan, Ernest: *Les Apôtres*. Levy, Paris, 1866.
- Sacy, Gabriel: *Du Reane de Dieu et del'Agneau connu sous le nom de Babysme; se trouve chez l'Auteur au Claire.* June 12, 1902.
- Serena, Mme. C.: *Hommes et Choses en Perse*.
- GERMAN
- Andreas, Dr. F. C.: *Die Babis in Persien*. Leipzig, 1896.
- Báb'í, Bahá'ísmus: Article in *Encyclopedia Meyer*, 7th edition, Vol. 1, 1924.
- Bahá'u'lláh: *Verborgene Worte*. Deutsch von A. Braun and E. Ruoff.
- Combo, Edouard: *Work of the Prophet. The Birth and Propagation of a New Religious Doctrine*. The Tribune of Geneva. 47th year, No. 190, August, 1925.
- Das Hinscheiden 'Abdu'l-Bahá.*
- Ethé, Dr. Hermann: *Essays and Studien*. a Berlin, 1872.
- Forel, Dr. August, in *Der Web zur Kultur*. Chap. 6, Addenda. Leipzig, Vienna, 1924.
- Goldziher, Prof. Ignaz, in *Oriental Religions. The Religions of Islám*, 6th latest sect. "The Culture of the Present Day." Published by B. S. Teubner, Leipzig.
- History and Meaning of the Babá'í Movement*. In the Sixth Sense, 4th year, Nos. 2 and 3.
- Keyserling, Count Hermann: *The Travel Diary of a Philosopher*. 2 Vol. English trans., J. H. Reace. Harcourt, Brace & Co., New York, 1925.
- Kilmer, Baron Alfred von: *Geschichte der herrschenden Indeen des Isláms*. Leipzig, 1868.
- Kremer (V) in the *History of Ruling Ideas of Islám*. 2nd Chapt. 7, 1868.
- Najmajer, Marie von: *Gurret-ül-eyn: Ein Bild aus Persians Neuzeit*. Vienna, 1894.
- Naldike, Prof. T.: *Deutsche Rundschau*. Vol. XVIII, 1879.
- Polak, Dr. Jakob E.: *Persien. Das Land und Seine Bewohner*. 2 Vol. Leipzig, 1865.
- Religiöse Lichtblicke*. Deutsch von Albert Rentle.
- Roemer, Hermann: *Die Babi-Behai; eine Studie zur Religionsgeschichte des Isláms*. Potsdam, 1911.
- Rosen, Baron, in *Scientific Collections of the Institute of Oriental Languages*. St. Petersburg, Russia, 1877, 1886, 1890.
- S. S.: *Die Geschichte der Babá'í-Bewegung*. Deutsch von William Herrigel.
- Stuebe, Prof. H.: *History of the World Religions*. 10th paragraph in the Bábism in the New Public High School. 1st Vol. Leipzig, 1925.
- Thielmann, Lt. Baron Max von: *Journey in the Caucasus, Persia and Turkey in Asia*. English trans. 2 Vol. London, 1875.
- Vambery, Hermann: *Meine Wanderungen und Eilbrusse in Persien*. Budapest, 1867.
- Wright, A. H.: *Báb und seine Secte in Persien*. Leipzig.

SECTION FOUR

References to the Bahá'í Faith in Magazines

COMPILED BY BISHOP BROWN

AMERICAN MAGAZINES

American Journal of Theology, January, 1902.
Architectural Record, The, June, 1920.
Art World, March, 1917.
Asia, May, 1924.
Atlantic Monthly, September, 1926.
Bibliotheca Sacra, January, 1915.
Book Buyer, June, 1901.
Contemporary Review, August, 1869.
Contemporary Review, October, 1869.
Contemporary Review, March, 1912.
Contemporary Review Advertiser, December, 1885.
Current History, December, 1925.
Current Literature, July, 1901.
Current Literature, September, 1911.
Current Literature, June, 1912.
Eclectic Magazine, February, 1886.
Eclectic Magazine, September, 1896.
Esoteric Christianity, February, 1915.
Everybody's, December, 1911.
Everywoman, December, 1915.
Everywoman, December, 1916.
Fortnightly Review, June, 1911.
Fortnightly Review, April, 1912.
Fortnightly Review, June, 1913.
Forum, May, 1916.
Forum, August, 1917.
Forum, July, 1925.
Friends' Intelligencer, September, 1925.
Harper's Weekly, July, 1912.
Hearst's Magazine, July, 1912.
Independent, April, 1912.
Independent, July, 1912.
Independent, September, 1912.
Independent, December, 1921.
Indian Review (Madras), August, 1914.
Littel's Living Age, August, 1869.
Literary Digest, May, 1912.
Literary Digest, August, 1920.
Literary Digest, December, 1921.
Mentor, The, November, 1920.
Missionary Review, October, 1902.
Missionary Review, February, 1904.
Missionary Review, March, 1904.

Missionary Review, May, 1906.
Missionary Review, October, 1911.
Missionary Review, October, 1914.
Missionary Review, August, 1919.
Missionary Review, October, 1921.
Nation (N. Y.), June 21, 1866.
National, December, 1908.
National, May, 1922.
Nineteenth Century, July, 1896.
Nineteenth Century, February, 1915.
New Orient, January, 1926.
New York Times, February, 1913.
New York Times Book Review, August 1, 1920.
North American, April, 1901.
North American, June, 1912.
Open Court, June, 1904.
Open Court, August, 1915.
Open Court, October, 1915.
Open Court, November, 1915.
Open Court, August, 1916.
Open Court, October, 1916.
Open Court, November, 1916.
Outlook, June, 1901.
Outlook, June, 1912.
Outlook, December, 1920.
Outlook, December, 1921.
Review of Reviews, February, 1901.
Review of Reviews, June, 1912.
Spokesman, The (Negro), September, 1925.
Review of Reviews, February, 1922.
Scientific American, August, 1920.
Survey, April, 1912.
Unity, February, 1918.
Unity, December, 1921.
Unity, April, 1929.
Vedic Magazine (Labore), Vol. 8, No. 9.
World's Work, July, 1912.
World's Work, July, 1922.

ENGLISH MAGAZINES

Academy, The, March, 1895.
All the Year Around, July, 1869.
Arena, The, November, 1904.
Asiatic Quarterly Review, April, 1913.
Christian Commonwealth, January 1, 1913.



Martha Root with Bahá'ís of Tíhrán, Persia.

- Christian Commonwealth*, January 22, 1913.
Christian Commonwealth, January 29, 1913.
Christian Commonwealth, February 12, 1913.
Clifton Chronicle and Directory, January, 1913.
Edinburgh Evening News, January, 1913.
International Psychic Gazette, Nos. 6 and 7.
London Budget, January, 1913.
Saturday Review, January, 1894.
Scots Pictorial, January, 1913.
Scottish Review, April, 1892.
Spectator, The, April, 1892.
Sunday Herald, Woking, London, January 24, 1913.

FRENCH MAGAZINES

- L'Année Philosophique*, Vol. III, 1869.
Revue de l'Histoire des Religions, Vol. XVIII.
Revue Critique d'Histoire et de Litterature, April 18, 1887.
Journal Asiatique, Vol. II.
Journal Asiatique, Vols. VII, VIII, 1866.
Journal Asiatique, Vol. X.
Revue Moderne, 1865-1866.
Bulletin Mélanges Asiatiques, Vol. IV.

SWISS MAGAZINES

- Sufi Quarterly*, March, 1928 (published in English).

TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

Arranged Alphabetically

Ábádih	Bahjí	Ibráhím	Láhíján
'Abbás	Balúchistán	'Ilm	Lár
'Abdu'l-Bahá	Bandar-'Abbás	Imám	Lawḥ
'Abdu'l-Ḥamid	Bárfurúsh	Íqán	Luristán
'Abdu'l-Ḥusayn	Başrih	Írán	
'Abdu'lláh	Báţúm	'Íraq	Maḥbúbu'sh-Shuhadá'
Abu'l-Faql	Bayán	'Íraq-i-'Ajam	Maḥmúd
'Adasíyyih	Bayt	Işfáhán	Maqám
Ádhírbáyján	Bírjand	'Ishqábád	Mákú
Afnán	Bismi'lláh	Ishráqát	Maláyir
Aghsán	Bukhárá	Ishutihárd	Marághih
'Ahd	Burújird	Islám	Marḥabá
Aḥmad	Búshih	Ismá'íliyyih	Marv
Aḥsá'i	Bushrúyih	Istarábád	Masá'il
Ahváz	Bushrú'i	'Izzat	Mashhad
'Akká			Mashíyyat
'Alí	Chihríq	Jalál	Mashriqu'l-Adhkár
Alláh-u-Abhá		Jamál	Mázindarán
Alváḥ	Dawlat-Ábád	Jamál-i-Mubárah	Mihdí
Alváḥ-i-Salátín	Dhabih	Jásb	Mílán
Amín	Duzdáb		Mírzá
Amru'lláh		Ka'bih	Mishkín-Qalam
Anzalí	Fárán	Kalimát	Muḥammad
Áqá	Fárs	Kamál	Muḥammarih
Aqdas	Firdawsí	Karand	Mujtahid
'Arabistán		Karbilá	Mulk
Asmá'	Ganjih	Káshán	Mullá
'Aváshiq	Gílán	Kawmu'sh-Sa'á'idih	Munírih
Ayádí	Gul	Kawthar	Mustagháth
Azal	Gulastán	Kázim	
'Azamat		Kázimayn	Nabíl
'Azíz	Ḥabíb	Kirmán	Najaf
	Ḥadíth	Kirmánsháh	Najaf-Ábád
	Ḥájí	Khalkhál	Náqidín
Báb	Hamadán	Khániqayn	Náşiru'd-Dín
Bábu'l-Báb	Ḥaydar-'Alí	Khaylí-Khúb	Naw-rúz
Baghdád	Haykal	Khurásán	Nayríz
Bahá	Ḥazíratu'l-Quds	Khuy	Nishábúr
Bahá'i	Himmat-Ábád	Kitáb-i-'Ahd	Núr
Bahá'u'lláh	Ḥusayn	Kitáb-i-Aqdas	
Bahíyyih	Huvaydar	Kurdistán	Pahlaví

Qadíyán	Rasht	Simnán	Táshkand
Qahqahih	Rawhání	Sísán	Tawhíd
Qá'im	Riḍván	Sístán	Thurayyá
Qamsar	Rúḥu'lláh	Siyyid	Ṭihrán
Qasr-i-Shirín		Şúfi	'Ulá
Qawl	Sabzivár	Şulaymán	'Ulamá
Qayyúm	Sadratu'l-Muntahá	Sulṭán	Urúmíyyih
Qazvín	Samarqand	Sulṭán-Abád	Vahíd
Qúchán	Sangsar	Sulṭánu'sh-Shuhadá'	Váhid
Quddús	Sárí	Sunní	Valí
Qudrat	Sháh	Súratu'l-Haykal	Varqá
Qum	Shahid		Vazír
Qur'án	Shahmírzád	Tabríz	
Qurratu'l-'Ayn	Sháhrúd	Ṭáhirih	Yá-Bahá'u'l-Abhá
	Sharaf	Tajallíyát	Yahyá
Rafsinján	Shaykh	Tagí	Yazd
Raḥím	Shí'ih	Tákur	
Raḥmán	Shíráz	Ṭarázáť	Zanján
Raḥmat	Shushtar	Tarbiyat	Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET

ا	.....á	خ	.....kh	س	.....s	ك	.....k
ب	.....b	د	.....d	ط	.....ḍ	گ	.....g
پ	.....p	ذ	.....dh	ظ	.....ṭ	ل	.....l
ت	.....t	ر	.....r	ز	.....z	م	.....m
ث	.....th	ز	.....z	'	.....'	ن	.....n
ج	.....j	ژ	.....zh	غ	.....gh	و	.....v
چ	.....ch	س	.....s	ف	.....f	ه	.....h
ح	.....ḥ	ش	.....sh	ق	.....q	ي	.....y
						ء	.....

a.....as in account	i....as (e) in best	u....as (o) in short	aw.....as in mown
á.....as in arm	í....as (ee) in meet	ú....as (oo) in moon	

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE ARRANGED ALPHABETICALLY

- 'Amá': literally "light cloud," symbolizes the "First Invisible Substance."
- Mí'ráj: literally "ascent," used with reference to Muḥammad's ascension to Heaven.
- Bábí: follower of the Báb.
- Bahá'í: follower of Bahá'u'lláh.
- Bahá: literally "Glory," "Splendor," "Light." The title given by the Báb to Bahá'u'lláh.
- Baní-Háshim: the family from which Muḥammad descended.
- Bayán: literally "Utterance." Title given by the Báb to His Revelation, particularly to His Book.
- Ka'bih: the ancient shrine at Mecca, which has been a place of pilgrimage from time immemorial. Now recognized as the most holy Shrine of Islám.
- "Endowed with constancy:" a title given to Prophets who revealed a book and instituted religious laws.
- "Fourth Heaven:" one of the stages of the invisible Realm.
- Qá'im: literally "He who shall arise." This term denotes the promised One of Islám.
- Hijírah: literally "migration." The basis of Muḥammadan chronology. The date of Muḥammad's migration from Mecca to Medina.
- Íqán: literally "certitude." The title of Bahá'u'lláh's epistle to the uncle of the Báb.
- 'Abdu'l-Bahá: servant of Bahá.
- Báb: literally "gate." Title assumed by Mírzá 'Alí Muḥammad after His declaration in May, 1844.
- Jaáhiliyyih: the dark age of ignorance among the Arabs before the appearance of Muḥammad.
- Kitáb-i-Aqdas: literally "the most Holy Book." Title of Bahá'u'lláh's Book of Laws.
- Mashríqu'l-Adhkár: literally "the dawning-place of the praise of God." Title designating Bahá'í House of Worship.
- Naw-rúz: literally "New Day." Name applied to the Bahá'í New Year's day.
- Sirát: literally "bridge" or "path," denotes the religion of God.
- Tajalliyát: literally "splendors." Title of one of the Tablets of Bahá'u'lláh.
- Ishráqát: literally "effulgences." Title of one of the Tablets of Bahá'u'lláh.
- Kalimát: literally "words." Title of one of the Tablets of Bahá'u'lláh.
- Bishárát: literally "Glad-tidings." Title of one of the Tablets of Bahá'u'lláh.
- Ṭarázát: literally "ornaments." Title of one of the Tablets of Bahá'u'lláh.
- Bahjí: literally "delight." Denotes that part of the Plain of 'Akká where the Shrine and the Mansion of Bahá'u'lláh are situated.
- Aghsán: literally "branches." Denotes sons and descendents of Bahá'u'lláh.
- Afnán: literally "twigs." Denotes the relations of the Báb.
- Ríḍván: the name of the custodian of Paradise. Bahá'u'lláh uses it to denote Paradise itself.
- Sadratu'l-Muntahá: the name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes the Manifestation of God in His Day.
- Salsabíl: a fountain in Paradise.
- "Seal of the Prophets": one of the titles of Muḥammad.
- "Seventh Sphere": the highest stage of the invisible Realm. Denotes also the Manifestation of Bahá'u'lláh.
- Súrah: name of the chapters of the Qur'án.
- Viláyat: guardianship.



Bahá'í children of Rapsinján, Persia.



Bahá'í children of Shíráz, Persia.

- "White Path": symbolizes the Religion of God.
- Imám: title of the twelve Shi'ah successors of the Muḥammad. Also applied generally to Muslim religious leaders.
- Isráfíl: the Angel whose function is to sound the trumpet on the Day of Judgment.
- Kawthar: a river in Paradise, whence all the other rivers derive their source.
- Mihidí: title of the Manifestation expected by Islám.
- Mustagháth: literally "He Who is Invoked." Denotes the cycle of every Divine Dispensation, referred to in the writings of the Báb and Bahá'u'lláh.
- Farsakh or Farsang: a Persian road-measure. Denotes a league, about three miles.
- "Guarded Tablet": denotes the Knowledge of God and of His Manifestation.
- Áqá: literally "Master." Title given by Bahá'u'lláh to 'Abdu'l-Bahá.
- Sarkár-i-Áqá: literally the "Honorable Master," applied by certain Bahá'ís to 'Abdu'l-Bahá.
- Yamál-i-Mubáarak: literally "the Blessed Beauty," applied by certain Bahá'ís to Bahá'u'lláh.
- Yamál-i-Qidam: literally "the ancient Beauty." Applied by certain Bahá'ís to Bahá'u'lláh.
- Varaqiy-i-'Ulyá: literally "the most exalted Leaf," applied to Bahíyyih Khánum, sister of 'Abdu'l-Bahá.
- 'Urvatu'l-Vuthqá: literally "the strongest handle," symbolic of the Faith of God.
- Kalím: literally "one who discourses."
- Badí': literally "the wonderful."
- Sultánu'sh-Shuhadá': literally "King of Martyrs."
- Amín: literally "the trusted."
- Varqá: literally "the dove."
- Nabíl: literally "noble."
- Akbar: literally "greater."
- A'zam: literally "the greatest."
- Kabír: literally "great."
- Samandar: literally "the phoenix."
- Mishkín-Qalam: literally "the musk-scented pen."
- Adíb: literally "the learned."
- Zaynu'l-Muqarrabín: literally "the Ornament of the favored."
- Shahíd: literally "martyr."

PART FOUR

BAHÁ'U'LLÁH'S DIVINE ECONOMY

A LETTER FROM SHOGHI EFFENDI

AMID the reports that have of late reached the Holy Land, most of which witness to the triumphant march of the Cause, a few seem to betray a certain apprehension regarding the validity of the institutions which stand inseparably associated with the Faith of Bahá'u'lláh. These expressed misgivings appear to be actuated by certain whisperings which have emanated from quarters which are either wholly misinformed regarding the fundamentals of the Bahá'í Revelation, or which deliberately contrive to sow the seeds of dissension in the hearts of the faithful.

Viewed in the light of past experience, the inevitable result of such futile attempts, however persistent and malicious they may be, is to contribute to a wider and deeper recognition by believers and unbelievers alike of the distinguishing features of the Faith proclaimed by Bahá'u'lláh. These challenging criticisms, whether or not dictated by malice, cannot but serve to galvanize the souls of its ardent supporters, and to consolidate the ranks of its faithful promoters. They will purge the Faith from those pernicious elements whose continued association with the believers tends to discredit the fair name of the Cause, and to tarnish the purity of its spirit. We should welcome, therefore, not only the open attacks which its avowed enemies persistently launch against it, but should also view as a blessing in disguise every storm of mischief with which they who apostatize their faith or claim to be its faithful exponents assail it from time to time. Instead of undermining the Faith, such assaults, both from within and from without, reinforce its foundations, and excite the intensity of its flame. Designed to becloud its radiance, they proclaim to all the world the exalted character of its precepts, the completeness

of its unity, the uniqueness of its position, and the pervasiveness of its influence.

I do not feel for one moment that such clamor, mostly attributable to impotent rage against the resistless march of the Cause of God, can ever distress the valiant warriors of the Faith. For these heroic souls, whether they be contending in America's impregnable stronghold, or struggling in the heart of Europe, and across the seas as far as the continent of Australasia, have already abundantly demonstrated the tenacity of their Faith and the abiding value of their conviction.

I feel it, however, incumbent upon me by virtue of the responsibility attached to the Guardianship of the Faith to dwell more fully upon the essential character and the distinguishing features of that world order as conceived and proclaimed by Bahá'u'lláh. I feel impelled, at the present stage of the evolution of the Bahá'í Revelation, to state candidly and without any reservation, whatever I regard may tend to insure the preservation of the integrity of the nascent institutions of the Faith. I strongly feel the urge to elucidate certain facts, which would at once reveal to every fair-minded observer the unique character of that Divine Civilization, the foundations of which the unerring hand of Bahá'u'lláh has laid, and the essential elements of which the *Will and Testament* of 'Abdu'l-Bahá has disclosed. I consider it my duty to warn every beginner in the Faith that the promised glories of the Sovereignty which the Bahá'í teachings foreshadow can be revealed only in the fullness of time, that the implications of the *Aqdas* and the *Will* of 'Abdu'l-Bahá, as the twin repositories of the constituent elements of that sovereignty, are too far-reaching for this generation to grasp and fully appreciate. I cannot refrain from appealing to them

who stand identified with the Faith to disregard the prevailing notions and the fleeting fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin. I pray that they may realize with all their heart and soul the ineffable glory of their calling, the overwhelming responsibility of their mission, and the astounding immensity of their task.

For let every earnest upholder of the Cause of Bahá'u'lláh realize that the storms which this struggling Faith of God must needs encounter, as the process of the disintegration of society advances, shall be fiercer than any which it has already experienced. Let him be aware that so soon as the full measure of the stupendous claim of the Faith of Bahá'u'lláh comes to be recognized by those time-honored and powerful strongholds of orthodoxy, whose deliberate aim is to maintain their stranglehold over the thoughts and consciences of men, that this infant Faith will have to contend with enemies more powerful and more insidious than the cruellest torture-mongers and the most fanatical clerics who have afflicted it in the past. What foes may not in the course of the convulsions that shall seize a dying civilization be brought into existence, who will reinforce the indignities which have already been heaped upon it!

We have only to refer to the warnings uttered by 'Abdu'l-Bahá in order to realize the extent and character of the forces that are destined to contest with God's holy Faith. In the darkest moments of His life under 'Abdu'l-Hamíd's régime, when He stood ready to be deported to the most inhospitable regions of Northern Africa, and at a time when the auspicious light of the Bahá'í Revelation had only begun to break upon the West, He, in His parting message to the cousin of the Báb, uttered these prophetic and ominous words: *"How Great, How Very Great Is the Cause! How Very Fierce the Onslaught of All the Peoples and Kindreds of the Earth! Ere Long Shall the Clamor of the Multitude Throughout*

Africa, Throughout America, the Cry of the European and of the Turk, the Groaning of India and China, be Heard from Far and Near. One and All they Shall Arise with All Their Power to Resist His Cause. Then Shall the Knights of the Lord, Assisted by His Grace from on High, Strengthened by Faith, Aided by the Power of Understanding, and Reinforced by the Legions of the Covenant, Arise and Make Manifest the Truth of the Verse: 'Behold the Confusion that Hath Befallen the Tribes of the De-feated!'"

Stupendous as is the struggle which His words foreshadow, they also testify to the complete victory which the upholders of the Greatest Name are destined eventually to achieve. Peoples, nations, adherents of divers faiths, will jointly and successively arise to shatter its unity, to sap its force, and to degrade its holy name. They will assail not only the spirit which it inculcates, but the administration which is the channel, the instrument, the embodiment of that spirit. For as the authority with which Bahá'u'lláh has invested the future Bahá'í Commonwealth becomes more and more apparent, the fiercer shall be the challenge which from every quarter will be thrown at the verities it enshrines.

It behooves us, dear friends, to endeavor not only to familiarize ourselves with the essential features of this supreme Handiwork of Bahá'u'lláh, but also to grasp the fundamental difference existing between this world-embracing, divinely-appointed Order and the chief ecclesiastical organizations of the world, whether they pertain to the Church of Christ or to the ordinances of the Muḥammadan Dispensation.

For those whose priceless privilege is to guard over, administer the affairs, and advance the interests, of these Bahá'í institutions, will have sooner or later to face this searching question: "Where and how does this Order established by Bahá'u'lláh, which to outward seeming is but a replica of the institutions established in Christianity and Islám, differ from them? Are not the twin institutions of the House of Justice and of the Guardianship, the institution of the Hands of the Cause of God, the institution of the National and Local Assemblies, the



The Bahá'ís of Baghdád with Martha Root (in the center).

institution of the Mashriqu'l-Adhkár, but different names for the institutions of the Papacy and the Caliphate, with all their attending ecclesiastical orders which the Christians and Muslims uphold and advocate? What can possibly be the agency that can safeguard these Bahá'í institutions, so strikingly resemblant, in some of their features, to those which have been reared by the Fathers of the Church and the Apostles of Muḥammad, from witnessing the deterioration in character, the breach of unity, and the extinction of influence, which have befallen all organized religious hierarchies? Why should they not eventually suffer the selfsame fate that has overtaken the institutions which the successors of Christ and Muḥammed have reared?"

Upon the answer given to these challenging questions will, in a great measure, depend the success of the efforts which believers in every land are now exerting for the establishment of God's kingdom upon the earth. Few will fail to recognize that the Spirit breathed by Bahá'u'lláh upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear its name, wholly identify itself with His principles, and function in conformity with His laws. That Bahá'u'lláh in His *Book of Aqdas*, and later 'Abdu'l-Bahá in His *Will*,—a document which confirms, supplements, and correlates the provisions of the *Aqdas*—have set forth in their entirety those essential elements for the constitution of the world Bahá'í Commonwealth, no one who has read them will deny. According to these divinely-ordained administrative principles, the Dispensation of Bahá'u'lláh—the Ark of human salvation—must needs be modelled. From them, all future blessings must flow, and upon them its inviolable authority must ultimately rest.

For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal prin-

ciples, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these, He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. Not only have they revealed all the directions required for the practical realization of those ideals which the Prophets of God have visualized, and which from time immemorial have inflamed the imagination of seers and poets in every age. They have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world.

Should we look back upon the past, were we to search out the Gospel and the Qur'án, we will readily recognize that neither the Christian nor the Islámic Dispensations can offer a parallel either to the system of Divine Economy so thoroughly established by Bahá'u'lláh, or to the safeguards which He has provided for its preservation and advancement. Therein, I am profoundly convinced, lies the answer to those questions to which I have already referred.

None, I feel, will question the fact that the fundamental reason why the unity of the Church of Christ was irretrievably shattered, and its influence was in the course of time undermined, was that the Edifice which the Fathers of the Church reared after the passing of His First Apostle was an Edifice that rested in no wise upon the explicit directions of Christ Himself. The authority and features of their administration were wholly inferred, and indirectly derived, with more or less justification, from certain vague



The Village of Afchih, near Tihrah. The house of Bahá'u'lláh is seen through the trees (left, rear).

and fragmentary references which they found scattered amongst His utterances as recorded in the Gospel. Not one of the sacraments of the Church; not one of the rites and ceremonies which the Christian Fathers have elaborately devised and ostentatiously observed; not one of the elements of the severe discipline they rigorously imposed upon the primitive Christians; none of these reposed on the direct authority of Christ, or emanated from His specific utterances. Not one of these did Christ conceive, none did He specifically invest with sufficient authority either to interpret His Words, or to add to what He had not specifically enjoined.

For this reason, in later generations, voices were raised in protest against the self-appointed Authority which arrogated to itself privileges and powers which did not emanate from the clear text of the Gospel of Jesus Christ, and which constituted a grave departure from the spirit which that Gospel did inculcate. They argued with force and justification that the canons promulgated by the Councils of the Church were not divinely-appointed laws, but were merely human devices which did not even rest upon the actual utterances of Jesus. Their contention centered around the fact that the vague and inconclusive words, addressed by Christ to Peter, "Thou art Peter, and upon this rock I will build my Church," could never justify the extreme measures, the elaborate ceremonials, the fettering creeds and dogmas, with which His successors have gradually burdened and obscured His Faith. Had it been possible for the Church Fathers, whose unwarranted authority was thus fiercely assailed from every side, to refute the denunciations heaped upon them by quoting specific utterances of Christ regarding the future administration of His Church, or the nature of the authority of His successors, they would surely have been capable of quenching the flame of controversy, and preserving the unity of Christendom. The Gospel, however, the only repository of the utterances of Christ, afforded no such shelter to these harassed leaders of the Church, who found themselves helpless in the face of the pitiless onslaught of their enemy, and who eventually had to submit

to the forces of schism which invaded their ranks.

In the Muḥammadan Revelation, however, although His Faith as compared with that of Christ was, so far as the administration of His Dispensation is concerned, more complete and more specific in its provisions, yet in the matter of succession, it gave no written, no binding and conclusive instructions to those whose mission was to propagate His Cause. For the text of the Qur'án, the ordinances of which regarding prayer, fasting, marriage, divorce, inheritance, pilgrimage, and the like, have after the revolution of thirteen hundred years remained intact and operative, gives no definite guidance regarding the Law of Succession, the source of all the dissensions, the controversies, and schisms which have dismembered and discredited Islám.

Not so with the Revelation of Bahá'u'lláh. Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task. Both in the administrative provisions of the Bahá'í Dispensation, and in the matter of succession, as embodied in the twin institutions of the House of Justice and of the Guardianship, the followers of Bahá'u'lláh can summon to their aid such irrefutable evidences of Divine Guidance that none can resist, that none can belittle or ignore. Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify, and fulfil them. This is the reason why Bahá'u'lláh and 'Abdu'l-Bahá have both revealed and even insisted upon certain details in connection with the Divine Economy which they have bequeathed to us, their followers. This is why such an emphasis has been placed in their *Will and Testament* upon the powers and prerogatives of the ministers of their Faith.

For nothing short of the 'explicit directions of their Book, and the surprisingly emphatic language with which they have clothed the provisions of their Will, could possibly safeguard the Faith for which they have both so gloriously labored all their life. Nothing short of this could protect it from the heresies and calumnies with which denominations, peoples, and governments have endeavored, and will, with increasing vigor, endeavor to assail it in future.

We should also bear in mind that the distinguishing character of the Bahá'í Revelation does not solely consist in the completeness and unquestionable validity of the Dispensation which the teachings of Bahá'u'lláh and 'Abdu'l-Bahá have established. Its excellence lies also in the fact that those elements which in past Dispensations have, without the least authority from their Founders, been a source of corruption and of incalculable harm to the Faith of God, have been strictly excluded by the clear text of Bahá'u'lláh's writings. Those unwarranted practices, in connection with the sacrament of baptism, of communion, of confession of sins, of asceticism, of priestly domination, of elaborate ceremonials, of holy war and of polygamy, have one and all been rigidly suppressed by the Pen of Bahá'u'lláh; whilst the rigidity and rigor of certain observances, such as fasting, which are necessary to the devotional life of the individual, have been considerably abated.

It should also be borne in mind that the machinery of the Cause has been so fashioned, that whatever is deemed necessary to incorporate into it in order to keep it in the forefront of all progressive movements, can, according to the provisions made by Bahá'u'lláh, be safely embodied therein. To this testify the words of Bahá'u'lláh, as recorded in the *Eighth Leaf* of the exalted Paradise: "*It is incumbent upon the trustees of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He, verily, is the Provider, the Omniscient.*" Not only has the House of Justice been invested by Bahá'u'lláh with

the authority to legislate whatsoever has not been explicitly and outwardly recorded in His holy Writ. Upon it has also been conferred by the *Will and Testament* of 'Abdu'l-Bahá the right and power to abrogate, according to the changes and requirements of the time, whatever has been already enacted and enforced by a preceding House of Justice. In this connection, He revealed the following in His Will: "*And inasmuch as the House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because that law formeth no part of the divine explicit text. The House of Justice is both the initiator and the abrogator of its own laws.*" Such is the immutability of His revealed Word. Such is the elasticity which characterizes the functions of His appointed ministers. The first preserves the identity of His Faith, and guards the integrity of His law. The second enables it, even as a living organism, to expand and adapt itself to the needs and requirements of an ever-changing society.

Dear friends! Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám, or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind.

Leaders of religion, exponents of political theories, governors of human institutions,



House of Bahá'u'lláh in Afchi, a village in the mountains, about forty miles from Tíhrán, Persia.

who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'u'lláh, and to meditate upon the World Order which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization. They need have no doubt or anxiety regarding the nature, the origin, or validity of the institutions which the adherents of the Faith are building up throughout the world. For these lie imbedded in the teachings themselves, unadulterated and unobscured, by unwarrantable inferences, or unauthorized interpretations of His Word.

How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate their practicability to an unbelieving world! Nothing short of an immovable conviction in their divine origin, and their uniqueness in the annals of religion; nothing short of an unwavering purpose to execute and apply them to the administrative machinery of the Cause, can be sufficient to establish their reality, and insure their success. How vast is the Revelation of Bahá'u'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence.

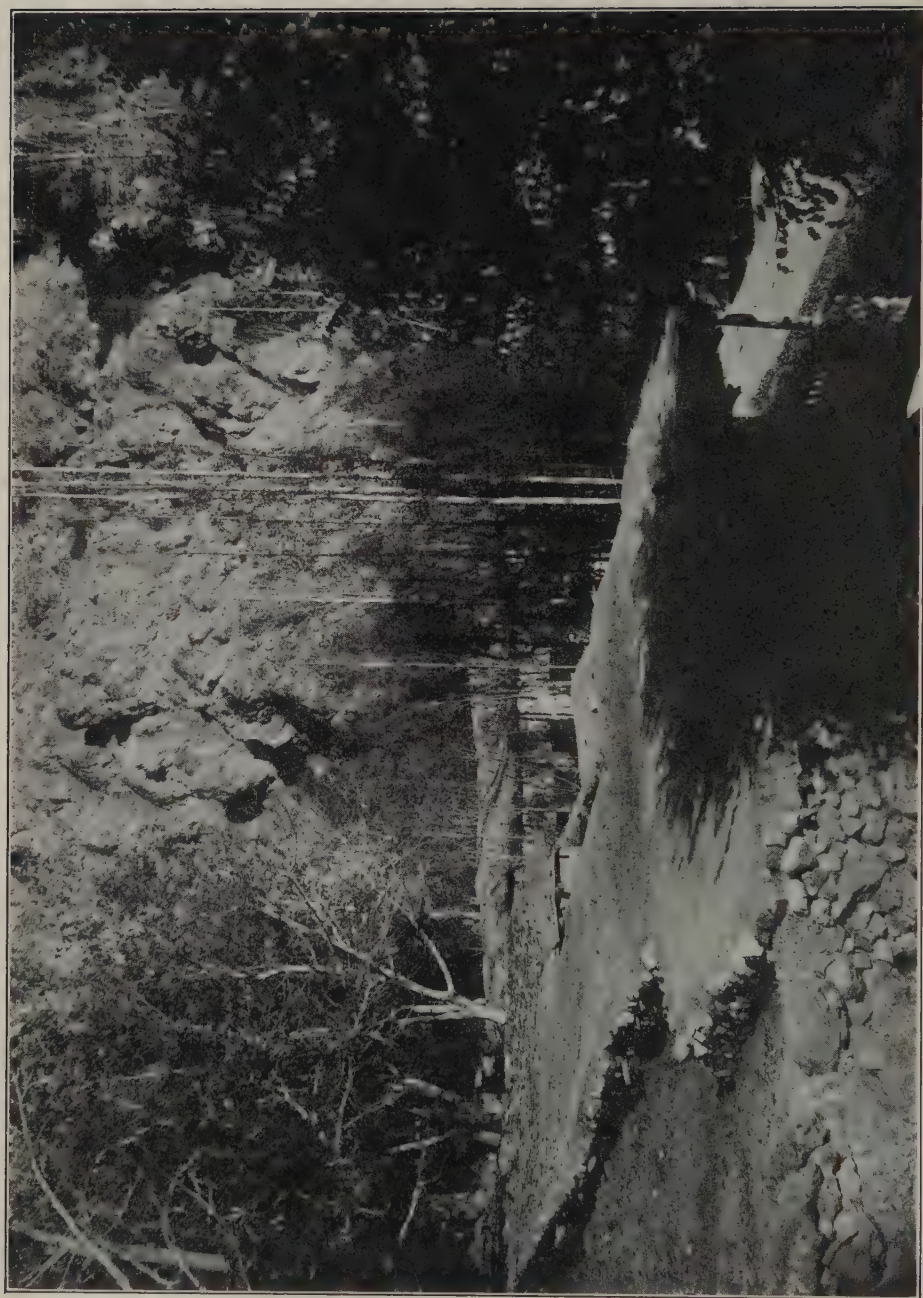
In the *Iqan*, Bahá'u'lláh, wishing to emphasize the transcendent character of this new Day of God, reinforces the strength of His argument by His reference to the text of a correct and authorized tradition, which reveals the following: "Knowledge is twenty and seven letters. All that the Prophets have thus far revealed are two letters. None thus far hath known besides these two letters. But when the Qá'im shall arise, He will cause the remaining twenty and five letters to be made manifest." And then

immediately follow these confirming and illuminating words of Bahá'u'lláh: "Consider: He hath declared knowledge to consist of twenty and seven letters and regarded all the Prophets, from Adam even unto Muhammad, the "Seal," as expounders of only two letters thereof. He also saith that the Qá'im will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station. His rank excelleth that of all the Prophets and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His Saints and chosen ones, have either not been informed or which, in pursuance of God's inscrutable decree, they have not disclosed—such a Revelation, these vile and villainous people have sought to measure with their own deficient minds, their own deficient learning and understanding."

In another passage of the same Book, Bahá'u'lláh, referring to the transformation effected by every Revelation in the ways, thoughts, and manners of the people, reveals these words: "Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal manifestation would be apparent."

Did not Christ Himself, addressing His disciples, utter these words? "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth."

From the text of this recognized tradition, as well as from the words of Christ, as attested by the Gospel, every unprejudiced observer will readily apprehend the magnitude of the Faith which Bahá'u'lláh has revealed, and recognize the staggering weight of the claim He has advanced. No wonder if 'Abdu'l-Bahá has portrayed in such lurid colors the fierceness of the agitation that shall center in the days to come round the nascent institutions of the Faith. We can now but faintly discern the begin-



“Murgh-Maḥallih,” the summer home of Bahá’u’lláh in Shimrán, near Tíhrán, Persia.

nings of that turmoil which the rise and ascendancy of the Cause of God is destined to cast in the world.

Whether in the ferocious and insidious campaign of repression and cruelty which the rulers of Russia have launched against the upholders of the Faith under their rule; whether in the unyielding animosity with which the Shiites of Islám are trampling upon the sacred rights of the adherents of the Cause in connection with Bahá'u'lláh's House in Baghdád; whether in the impotent rage which has impelled the ecclesiastical leaders of the Sunnite sect of Islám

to expel our Egyptian brethren from their midst—in all of these we can perceive the manifestations of the relentless hate which peoples, religions, and governments entertain for so pure, so innocent, so glorious a Faith.

Ours is the duty to ponder these things in our heart, to strive to widen our vision, and to deepen our comprehension of this Cause, and to arise, resolutely and unreservedly, to play our part, however small, in this greatest drama of the world's spiritual history.

March 21, 1930.

THE "HIDDEN WORDS" OF BAHÁ'U'LLÁH

A REFLECTION

BY GEORGE TOWNSEND

HERE the world's religions meet and are fused into one by the fire of a great love. "This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity."

In an age of compendiums there is no other compendium such as this. No other pen has attempted to make a summary which shall be so concise and so complete as to contain in less than eight score brief Words of Counsel the vital substance of the world-religions. In the newly printed version of Shoghi Effendi, the "Hidden Words" makes a small pocket volume of fifty-five pages.

Yet for all its terseness it bears none of the marks of a digest or an abstract. It has the sweep, the force, the freshness of an original work. It is rich with imagery, laden with thought, throbbing with emotion. Even at the remove of a translation one feels the strength and majesty of the style and marvels at the character of a writing which combines so warm and tender a loving kindness with such dignity and elevation.

The teaching of the book throughout is borne up as if on wings by the most intense and steadfast spirituality. With the first utterance the reader is caught away to the heavenly places, and the vision is not obscured when the precepts given deal with the details of workaday life, with the duty of following a craft or a profession and of earning a livelihood to spend on one's kindred for the love of God. The picture given of man and of human nature is noble and exalted. If he be in appearance a "pillar

of dust," a "fleeting shadow" yet he is in his true being a "child of the divine, and invisible essence," a "companion of God's Throne." The created worlds are designed for his training. The purpose of all religious teaching is to make him worthy of the love of God and able to receive his bounties.

The "Hidden Words" is a love-song. It has for its background the romance of all the ages—the Love of God and Man, of the Creator and His creature. Its theme is God's faithfulness and the unfaithfulness of Man. It tells of the Great Beloved Who separates from Himself His creatures that through the power of the Spirit breathed in them they may of their own will find their way to that reunion with Him which is their paradise and their eternal home. It tells how they turned away to phantoms of their own devising, how He ever with unwearying love sought them and would not leave them to the ruin they invoked but called them back that they might enter yet the unshut gates of heaven. Only the final event of the love-story is lacking. God calls, and when His utterance is complete He pauses that man may answer, and waits—listening.

Love is the cause of creation: it is the Beginning, the End and the Way. God, as yet a Hidden Treasure, knew His love for man, drew him out of the wastes of nothingness, printed on him His Own image and revealed to him His beauty. Apart from God man has nothing and is nothing; but in union with God he possesses all things. God ordained for his training every atom in the universe and the essence of all created things. He is the dominion of God and will not perish: the light of God which



A group of Bahá'ís, Bournemouth, England.



A group of the London Bahá'ís at their center, Walmer House, Regent Street, London.

will never be put out; the glory of God which fades not, the robe of God which wears not out. Wrought out of the clay of love and of the essence of knowledge he is created rich and noble. He is indeed the lamp of God, and the Light of Lights is in him. He is God's stronghold and God's love is in him. His heart is God's home; his spirit the place of God's revelation. Would he sanctify his soul, he could look back beyond the gates of birth and recall the eternal command and antenatal covenant of God. Would he but look within himself, he would see there God standing powerful, mighty and supreme.

Alas! in the proud illusion of his separateness, man has forgotten whence he came, and what he is, and whither he moves. He has turned away from his True Beloved and given his heart to a stranger and an enemy. Bound fast in the prison of self, dreading that death which might be to him the messenger of joy, he has rejected the immortal wine of wisdom for the poor dregs of an earthly cup and has given up eternal dominion that he might revel for an hour in the lordship of a passing world.

So blinded by arrogance and rebellion have mankind become that they live well content amid these sterile imaginings. They are no longer able to tell Truth from error nor to recognize it when it stands before them in naked purity. Though they enter the presence of the All-Glorious; though the Manifestation of Him Whom they affect to seek is before them and the Face of the Mighty One in all its beauty looks into their face, yet are they blind and see not. Their eyes behold not their Beloved; their hands touch not the hem of His robe. Though every utterance of His contains a thousand and a thousand mysteries, none understands, none heeds. He made the human heart to be His dwelling place; but it is given to another. Among His own on earth He is homeless. Nay more, His own heap on him persecutions. The dove of holiness is imprisoned in the claws of owls. The everlasting candle is beset by the blasts of earth. The world's darkness gathers about the Celestial Youth. The people of tyranny wrong Love's King of Kings. The angels weep at the spectacle; lamentations fill the

heaven of heavens; but men glory in their shame and esteem their impiety a sign of their loyalty to God's cause.

In His mercy and compassion, God leaves them not to self-destruction. Sternly but lovingly He upbraids them, He warns them. He summons them from the couch of heedlessness to the field of endeavor and heroic adventure. He demands of them a faith and courage that will dare the utmost in His service, a fortitude that will endure serenely every calamity, a devotion that will rejoice in tribulation and in death itself for the Beloved's sake.

He gives them counsel upon counsel. With definiteness and force He shows what God expects of His lovers. The toils and perils of the Homeward Way are many and grievous; but true love will overcome them all and be grateful for afflictions through which it can prove its strength. None can set out upon this journey unless his heart is single and his affections are centered without reserve on God. If he would see God's beauty he must be blind to all other beauty. If he would hear God's word, he must stop his ear to all else. If he would attain to the knowledge of God he must put aside all other learning. If he would love God he will turn away from himself; if he would seek God's pleasure he will forget his own. So complete will be his devotion that he will yield up all for the dear sake of God and welcome with longing the martyr's death.

Earth has a thousand ties to bind men from their God: envy, pride, indolence, ambition, covetousness, the habit of detraction, the ascription to others of what one would not like to have ascribed to oneself. Against such things as these He warns all who wish to reach the bourne of Love, bids them keep ever before them the rule of Justice ("the best beloved of all things in God's sight"), and every day to bring themselves to account ere the opportunities given here on earth are snatched from them forever by the hand of death.

He reminds them of the treasures He has laid up for those who are faithful to the end. Upon the sacred tree of glory He has hung the fairest fruits and has prepared everlasting rest in the garden of eternal de-

light. Sweet is that holy ecstasy, glorious that domain. Imperishable sovereignty awaits them there, and in the joy of reunion they will mirror forth the beauty of God Himself and become the revelation of His immortal splendor.

Now in this age, He declares, yet greater rewards and ampler powers are vouchsafed to mankind than in times gone by. God's favor is complete, His proof manifest, His evidence established. He has opened in the heavenly heights a new garden, a new degree of nearness to God. Whoso attains thereto, for him the flowers of that garden will breathe the sweet mysteries of love, for him its fruits will yield the secrets of divine and consummate wisdom.

Yet even in this great day of revelation the fulness of God's ultimate being has not been uttered. So much has been said as the will of the Most High permits: and no more. What has been set forth is measured by man's capacity to understand it. God's

true estate and the sweetness of His voice remain undivulged.

How strange and pitiful that in the East the warmth of heart and breadth of mind of him who wrote this little book should have brought on him the relentless hate of the priests of his land. Born the heir of an ancient and noble family of Persia and endowed with vast wealth, he was through priestly envy deprived of all his possessions, driven into exile, chained, tortured and at last consigned to a life-imprisonment in the city of 'Akká, a gaol reserved for the lowest criminals of the Ottoman Empire and reputed so pestilential that the birds of the air fell dead as they flew over it.

Strange, too, that this devotional volume, so beautiful in its thought and also (it is said) in the classic purity of its style, should never have drawn to itself the attention of an English scholar and should remain after seventy years unknown to the religion and the culture of the West.

'ABDU'L-BAHÁ'S VISIT TO WOKING, ENGLAND

A MEMORABLE GATHERING

From "Asiatic Review"

IT may not be generally known to our readers that there are in this country but two mosques, one at Liverpool, and the other at Woking. The latter, the white dome of which outward-bound travelers on the L. & S. W. Railway will have noticed to the left of the line as Woking is approached, is intimately connected with the "Asiatic Quarterly," having been built by the late Dr. Leitner, editor of this "Review,"* in association with the Begum of Bhopal, for use in connection with the Oriental Institute, to which it was then attached.

On the closing of the Institute after the death of Dr. Leitner the mosque was reserved for use on special occasions, the last being a memorial service at the time of the death of H.I.M. Muẓaffarī'd-Dīn, the late Sháh of Persia, on January 18, 1907.

It occurred to some friends interested in those matters of East and West with which this "Review" is concerned, that the presence in London recently** of the Head of the Bahá'í movement (H. E. 'Abbás Effendi) afforded a fitting opportunity for bringing the mosque once more into prominence. 'Abdu'l-Bahá was accordingly invited to give there, under the auspices of the "Asiatic Quarterly Review," a discourse on "World Unity." So on Friday, January 17, there assembled in the precincts of the mosque a unique and distinguished gathering of Asians and Europeans—Muḥammadans, Jews, and Christians—to signify their sympathy with the ideal of unity between races

and religions. The occasion was surely rendered all the more significant by the fact that, in popular imagination at least, a mosque has hitherto symbolized something of the stern isolation of an exclusive Creed!

On his arrival, 'Abdu'l-Bahá (H. E. 'Abbás Effendi) was welcomed at the Memorial House adjoining the mosque by Mr. Henry Leitner, son of the founder, who expressed his sympathy with Persia and Turkey; spoke of his father's lifelong devotion to Orientalism, and "conjectured of" him as "a stiller guest" on that occasion, and, "though in silence," watching and sympathizing with all. He was afterwards conducted to the mosque steps, around which a large number of people had assembled to welcome his coming, and where he was greeted on behalf of the visitors by the Right Hon. Lord Lamington, the Right Hon. Ameer Ali, P.C., and Dr. John Pollen (representing the East India Association), a record of the proceedings was being meanwhile taken in the form of the photograph facing page 280. This exchange of courtesies over, a number of the Eastern visitors worshipped in the mosque, and then 'Abdu'l-Bahá, an impressive figure in his native robes, addressed the company in Persian from the entrance-steps on "The Unity of Religions," his remarks being fluently translated into English by Mirza Aḥmad Suhrab.

The venerable speaker began by dwelling on the essential unity of the human race and of all religions. Each religion, he said, is divided into two parts: its essential immutable part, which he called its moral aspect; and its changing, temporal aspects, which have to do with "the world of transactions and business." To the latter, with their dogmas and peculiarities incidental to dif-

* The "Asiatic Quarterly Review" is essentially non-official in character. It is not connected in any way with party politics, and welcomes as contributors all who are interested in the fostering of goodwill between East and West, whatever their political opinions. Its motto is: "A fair hearing and no favor."

** 1913.

ferences of race and period, are due the antagonisms which divide mankind. He exhorted his listeners to investigate the fundamental teachings of the religions of God. "Clergymen or priests might entertain the idea that Muḥammad was antagonistic to Christ." This was erroneous. "All these prophets entertained love for each other, praised each other, and were friends. Why should not we, the followers of these prophets, be friends too?" We of this century were witnessing the dawn of a new era, the era of love and co-operation, as against that of hatred and competition. This era had been heralded by the Báb, who in the last century "proclaimed the law of the oneness of humanity, and enunciated universal peace between the nations and communities," and had gathered into his flock various communities, which, previously at enmity, today bore the utmost love to one another, and considered the whole world one great commonwealth. To-day, in the opinion of the Bahá'is, the Gospels, the Old and New Testaments, the Qur'án, and all the other holy books, constituted the Bible of the World.

At the close of the address, Dr. Pollen briefly expressed the amicable feelings of those present, and bade them all welcome

in the name of the West and of the East. 'Abdu'l-Bahá, he said, was hastening that "diviner day," when all men would work together "in noble brotherhood." On behalf of Mr. Leitner, he announced that the mosque would in future be open for Muḥammadans to worship in at any time they pleased.

Before leaving, our distinguished guest wrote as follows in Persian in the visitors' book: "O God, illumine this "Review," and ignite this Society like unto a lamp, so that it may spread the Light in all directions."

Among those present were: the Turkish Princess Ouroussoff, Prince and Princess Sherriff, His Highness Mehmet (Ex-Prime Minister of Persia), Lady Blomfield, Lady Barclay, Sir Arundel Arundel, J.P., and Lady Arundel, Sir Richard and Lady Stapley, Dr. Abdul Majid, Khaja Kamaluddin, Maimutullah Shah, Shah Mohamed Yehya, Zafrulla Khan, S. Bashir Uddin, Zafar Ali Khan, Sheik Atta Ullah, Abdul Ghani, Mohamed Hasan, Mr. G. R. S. Mead (Editor of the *Quest*), Miss Alice Buckton, and a number of representatives from the Asiatic Society, the India Office, Muḥammadan Brotherhood, and Oriental students from Oxford and Cambridge.—W. M. C. M.

IMPRESSIONS OF HAIFA

BY ALAINE LOCKE, A.B., Ph.D.

WHETHER Bahá'í or non-Bahá'í, Haifa makes pilgrims of all who visit her. The place itself makes mystics of us all, for it shuts out the world of materiality with its own characteristic atmosphere and one instantly feels one's self in a simple and restful cloistral calm. But it is not the characteristic calm of the monastic cloister; it is not so much a shutting out of the world as an opening up of new vistas. I cannot describe it except to say that its influence lacks the mustiness of asceticism, and blends the joy and naturalness of a nature-cult with the ethical seriousness and purpose of a spiritual religion.

Everything seems to share the custody of the Message—the place itself is a physical revelation. I shall never forget my first view of it from the terraces of the shrine. Mount Carmel, already casting shadows, was like a dark green curtain behind us and opposite was a gorgeous crescent of hills so glowing with color—gold, sapphire, amethyst as the sunset colors changed—and in between the mottled emerald of the sea, and the gray-toned house-roofs of Haifa. Almost immediately opposite and picking up the sun's reflection like polished metal were the ramparts of 'Akká, transformed for a few moments from its shabby decay into a citadel of light and beauty. Most shrines concentrate the view upon themselves—this one turns itself into a panorama of inspiring loveliness. It is a fine symbol for a Faith that wishes to reconcile the supernatural with the natural, beauty and joy with morality. It is an ideal place for the reconciliation of things that have been artificially and wrongfully put asunder.

The shrine chambers of the Báb and 'Abdu'l-Bahá are both impressive, but in a unique and almost modern way: richly carpeted, but with austere undecorated walls and ceilings, and flooded with light, the ante-chambers are simply the means of

taking away the melancholy and gruesomeness of death and substituting for them the thought of memory, responsibility and reverence. Through the curtained doorways, the tomb-chambers brilliantly lighted create an illusion which defeats even the realization that one is in the presence of a sepulchre. Here without mysticism and supernaturalness, there is dramatically evoked that lesson of the Easter visitation of the tomb, the fine meaning of which Christianity has in such large measure forgotten, "He is not here, He is risen." That is to say, one is strangely convinced that the death of the greatest teachers is the release of their spirit in the world, and the responsible legacy of their example bequeathed to posterity. Moral ideas find their immortality through the death of their founders.

It was a privilege to see and experience these things. But it was still more of a privilege to stand there with the Guardian of the Cause, and to feel that, accessible and inspiring as it was to all who can come and will come, there was available there for him a constant source of inspiration and vision from which to draw, in the accomplishment of his heavy burdens and responsibilities. That thought of communion with ideas and ideals without the meditation of symbols, seemed to me the most reassuring and novel feature. For after all the only enlightened symbol of a religious or moral principle is the figure of a personality endowed to perfection with its qualities and necessary attributes. Earnestly renewing this inheritance seemed the constant concern of this gifted personality, and the quiet but insistent lesson of his temperament.

Refreshingly human after this intense experience, was the relaxation of our walk and talk in the gardens. Here the evidences of love, devotion and service were as concrete and as practical and as human as inside the shrines they had been mystical and abstract



Gathering at the Mosque, Woking, England, on the occasion of the visit of 'Abdu'l-Bahá, January 17, 1913.

and super-human. Shoghi Effendi is a master of detail as well as of principle, of executive foresight as well as of projective vision. But I have never heard details so redeemed of their natural triviality as when talking to him of the plans for the beautifying and laying out of the terraces and gardens. They were important because they all were meant to dramatize the emotion of the place and quicken the soul even through the senses. It was night in the quick twilight of the East before we had finished the details of inspecting the gardens, and then by the lantern light, the faithful gardener showed us to the austere retreat of the great Expounder of the teaching. It taught me with what purely simple and meager elements a master workman works. It is after all in Himself that He finds His message and it is Himself that He gives with it to the world.

The household is an industrious beehive of the great work: splendid division of labor but with all-pervading unity of heart. Never have I seen the necessary subordinations of organized service so full of a sense of dignity and essential equality as here. I thought that in the spirit of such devoted co-operation and cheerful self-subordination there was the potential solution of those great problems of class and caste which to-

day so affect society. Labor is dignified through the consciousness of its place and worth to the social scheme, and no Bahá'í worker, however humble, seems unconscious of the dignity and meaning of the whole plan.

Then there was the visit to the Bahjí, the garden-spot of the Faith itself; and to 'Akká, now a triumphant prison-shell that to me gave quite the impression one gets from the burst cocoon of the butterfly. Vivid as the realization of cruelty and hardships might be, there was always the triumphant realization here that opposite on the heights of Carmel was enshrined the victory that had survived and conquered and now was irrepressible. The Bahjí was truly Oriental, as characteristically so as Mount Carmel had been Cosmopolitan. Here was the Eastern vision, full of its mysticism, its poetry, its spirituality. Not only was sombreness lacking, but even seriousness seemed converted into poetry. Surely the cure for the ills of Western materialism is here, waiting some more psychological moment for its spread—for its destined mission of uniting in a common mood Western and Oriental minds.

There is a New Light in the world: there must needs come a New Day.



Views of the Shrine of the Báb and of 'Abdu'l-Bahá on Mount Carmel.

THE WORLD VISION OF A SAVANT

BY DR. AUGUSTE HENRI FOREL

Dr. Forel is one of the greatest scientists in the world and the greatest living authority on ants. His life has been devoted to humanitarian aims and purposes; he is a thinker, a scholar, a doer. He has been very active in temperance work in Europe at a time when public opinion was wholly on the opposite side. He is a man who believes in deeds rather than words, and when he took up temperance reform, he had his vineyards destroyed.

TRUE science should occupy itself only with what man can know. Now, we can know things only through the channel of our senses—sight, hearing, touch, and so forth. These take the impressions of the exterior world to our brain by the aid of the nerves. The human brain, of which I have made a profound study from 1872 to 1907, comparing it as well as its functions to that of animals—this human brain is an organ weighing on the average twelve hundred and eighty grams, the cerebrum alone weighing about one thousand grams. It is composed of very tiny, interrelated nerve cells or neurones, of which it contains millions which are connected one with another by their fibers and their minute filaments. At a distance, these ramifications become covered with a white sheath which we call nerves, whether in the brain itself or serving to enter it or leave it.

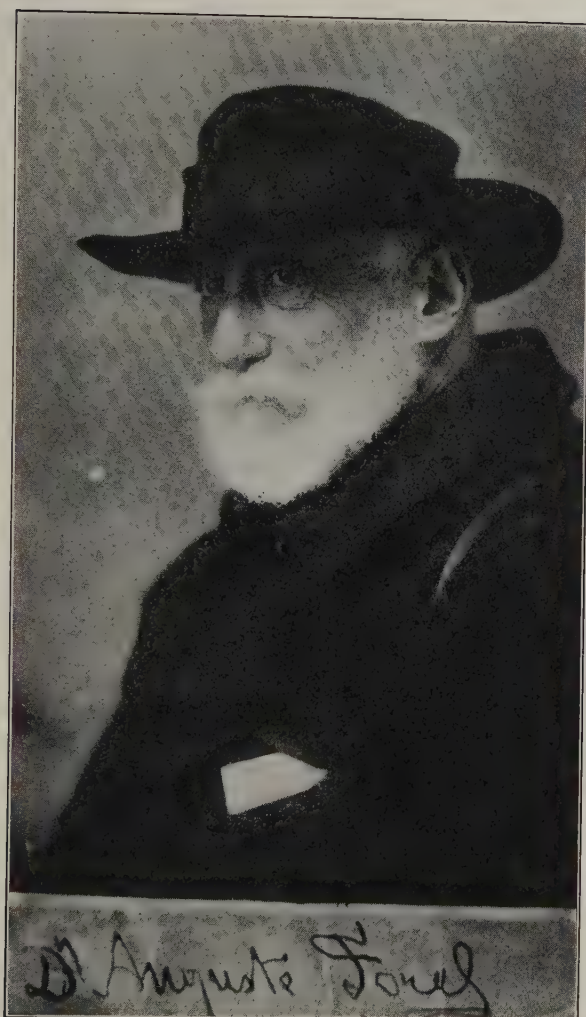
The nerves of our senses enter the brain to carry to it their sensations; the nerves called motors leave the brain in order to direct our muscular movements which we call our will. But between the two, in the interior of the cerebrum, the living force which calls our attention travels from one neurone to another, combining there our sensations and our feelings in order to make of them immediate perceptions, then concepts, and finally abstract ideas with the aid of words, whether spoken or written. All these combinations demand their continual recall to our self-consciousness which is the synthesizing power over them.

Before the motor nerves leave the cere-

brum, the attention is carried to the combinations mentioned above and concentrates on a group of neurones called motors, which are situated on each side of the center of the brain. With the aid of the motor nerves, the attention causes the transportation of the said combinations mentioned above to the spinal column, then to the outer nerve systems of our muscles as soon it becomes necessary to execute a movement of the will. The spinal column itself suffices only for the movements called reflexive. Now, with this necessary premise, let us come to our main subject.

Through ignorance human beings dispute and even make, alas, wars based upon misunderstandings; and these misunderstandings rest, for the most part, on words which excite the passions of hate. It is just the opposite of science. Let us cite some examples.

Peoples often make wars because of not understanding each other's language—as, for example, the Germans against the French, and *vice versa*. But then, why does a German born in France take the part of the French in the case of war, and a Frenchman born in Germany do the opposite? This is, nevertheless, what I have always observed. It is for this reason that Dr. Zamenhof, living in Poland and distressed by such hatreds, without common sense, constructed his splendid international language, Esperanto, which is spreading more and more. But it will be necessary, later on, to perfect this language by having a single word for a



Dr. Auguste Henri Forel, to whom 'Abdu'l-Bahá's
well-known Tablet was revealed.

single meaning and several words for several meanings.

Moreover, one makes a pretext that there are differences in races; but if one excepts those races, altogether inferior, with a lighter cerebrum (according to Wedda about eight hundred or eight hundred and fifty grams instead of one thousand) it is a fundamental error. All Europeans, Chinese, Japanese, Hindus, Semites, Americans, and so forth, are equal as races. It is necessary, therefore, to seek for other real causes for the hatreds and the wars than the differences of languages and of race. Here are five such causes:

1. *Creeds*. It is necessary to distinguish clearly between religion and creed or belief. The term *creed* ought to be reserved for the beliefs, rites, formalities and so forth which are man-made and crystallized into dogmas; different in the different faiths, and taught by the clergy over the entire world. Diversity of creed separates peoples and foment wars, improperly called *religious wars*. True religion,* on the contrary, unites them.

2. *Domination*. Egoism gives to human emotions a tendency toward domination. The man wishes to rule over the woman, sometimes the woman over the man. Man wishes to rule animals, to rule the earth, to rule and control objects; but above all else, to rule other human beings. He wishes to be their superior, whether by brute force, by cunning, by manual skill and work, by speech, by writing, and so forth. The father or the mother, or both of them, wish in general to dominate their children in different ways. The spirit of domination, personal or collective, is, alas, hereditary. It is a very great obstacle to that social co-operation—peaceful, fraternal, and impartial—of which we have an urgent need.

* 'Abdu'l-Bahá teaches that "The first bestowal of God in the world of humanity is religion, because religion consists in divine teachings to men; and most assuredly divine teachings are preferable to all other sources of instruction. . . . Religion has ever helped humanity to progress. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation—the foundation of Divine Religions and not human imitations. . . . By religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of religion; for this object have all the Manifestations come to the world."

3. *Greed*. But the worst hates, individual and national, are caused by money, by the universal money-greed which is corrupting today all humanity. There is only one remedy for this: the true co-operative state of the future, which I have treated elsewhere. It is impossible to adequately treat here of this great social question.

4. *Alcoholic drinks*. By complete prohibition the United States, Finland and Iceland give us a courageous example. All countries ought to follow their example; for alcoholic traffic is the most nefarious of all things; it poisons life, above all, our brain and our soul. It causes deterioration, moreover, in the germ cells by what I have called "blasphématoire."

5. *Tariff*. Customs and duties tend to create national hatreds by their barriers created to bring revenue to national governments. The simplest remedy for this is free international exchange or what is called free trade.

It is necessary, therefore, little by little to suppress wars by a true Society of Nations which shall be a Society fundamentally co-operative. In this supernational society, it will be necessary to take from each state its army, making it little by little a supernational army; and to replace everywhere, gradually but surely, military service by civil service.

Our Bahá'í religion, with its twelve principles, is therefore a true religion without creed, supernational and spiritual, without dogmas or clergy. In December, 1917, before I knew about the Bahá'í Movement, I had published, myself as well as the Reverend Tschirn, the "Religion of Social Good." In March, 1919, I completed it, adding to it the term, "Scientific Religion." It was not until January, 1921, that at the home of my son-in-law I came to know the Bahá'í Movement. I wrote directly, then, to 'Abdu'l-Bahá, Who was still living. . . . Then I withdrew my "Scientific Religion of Social Good" as unnecessary in the light of this Movement and I became a Bahá'í like my son-in-law, Dr. A. Brauns.

Certain aspects of spiritual philosophy are strongly my belief. First as regards the term "God."

The term "God" can be interpreted very

differently. All monotheistic creeds believe in a single "All-powerful God." But while some declare Him personal, we Monists look upon Him as representing the Force (metaphysical) of the universe, unknowable to human beings.

There needs to be a harmonizing of these two concepts of God. The teachings of Bahá'u'lláh are perfectly clear on this subject, and in due time the conceptions of God, so different in different parts of the world and with different temperaments, will adjust themselves to the one true concept.

There are several conditions of utmost importance which Bahá'ís ought to meet, if they wish to remain scientific. They ought above all to remain supernatural and strictly super-ritualistic. They ought,

inasmuch as they are Bahá'ís, not to mix with their Bahá'í truths any inherited creeds and beliefs or any other ideas in which error is mixed with truth. They should refrain from metaphysics, from seeking to know the Unknowable; and should occupy themselves wholly with the social good of humanity here on earth.

Confucius said about five hundred years before Christ, "Men of the four seas are all brothers. Do not do to others what you would not like them to do to you." And the Roman poet, Terence, about one hundred and seventy years before Christ said, "I am a man and nothing that is human can be foreign to me, I think."

Our duty as Bahá'ís is not only to speak and think of God, but to be active for the social good.

THE CULTURAL PRINCIPLES OF THE BAHÁ'Í MOVEMENT

ADDRESS IN ESPERANTO DELIVERED
AT DANZIG

BY DR. ERNST KLIEMKE

At the first Bahá'í "Faka Kunveno," July 30, 1927

Translated by Martha Root

Dr. Kliemke is a well-known philosophical and cultural writer of Europe. He is best known in Europe, United States, and Japan under his nom de plume, Heinrich Nienkamp, and one of his most popular books is "Uncrowned Kings." Dr. Kliemke is President of the Esperanto Society of Germany and arranged the German National Esperanto Congress for Whitsuntide, the week-end of May 27, 1928, in Potsdam.

THE Bahá'í Movement contains the Revelation and the Instructions of the Persian prophets and sages, Bahá'u'lláh (who passed on in 1892) and His son 'Abdu'l-Bahá (who passed from this world in 1921). The Bahá'í Revelation has religious, philosophical and cultural teachings and claims. As the word "culture" has many meanings, I must make clear the sense in which I wish to use it. In its highest and broadest sense the word culture has the same significance as the words in agriculture which we use for garden-culture or forest-culture, only it is applied to the entire life of men in their living together in human society, beginning with the family and extending to the whole of humanity. This culture is the effort for the rational evolution of mankind, for making more noble, more rich and more beautiful the human life upon this earth. In that sense 'Abdu'l-Bahá said: "The Manifestations of God are like gardeners; they are sent in order that the trees of humanity may be made more noble and renewed until they grow to perfection and yield perfect fruits."

One perceives the universality and the height of the spirit of the Founders of the Bahá'í Movement from the facts that They not only taught concerning the conduct of

man in relation to God, but They practiced this culture in the highest sense of the word; They worked for the progression of humanity and for the happiness of men on this earth.

Because of their cultural principles alone, Bahá'u'lláh and 'Abdu'l-Bahá are worthy to be regarded among the highest Lights of all times, even by those who are not able to accept the religious part of Their teachings—in other words, by those who in questions of mere faith believe differently or have their own particular doubts. So, this afternoon, I choose to speak of these cultural principles quite independently of the religious base, so that peoples of all faiths and believers in no religion at all can study these Teachings without prejudice. Whatever origin the spirit and ideas in man have, these ideas are helpful or harmful or useless for culture. If they are truly cultural ideas, we ought to endeavor to bring them into effect, not considering who or what kind of man presented these ideas to the world. The more numerous and diverse are the human, religious, philosophical, scientific bases of culture-ideas concerning which the prophets, the sages, the greatest geniuses of mankind as well as millions of simple, sane-minded men agree upon, the more evident is

their truth and rightness, and the more necessary it is to bring them into reality.

One of the greatest hindrances to culture, and a cause of unutterable woe to mankind, was and is fanaticism, especially in religion and politics. The Bahá'í teachings condemn it in every form. Concerning religion, the Bahá'í instruction is that the form or the dogmatic contents of any religion does not matter, but it is alone significant how man *lives* according to his religion. If he lives a good life from the standpoint of morals and culture, if he tries in love and brotherhood to help other men to make more perfect their own and others' lives, then one ought to let him believe whatever he wishes. No man, no state, has the right to persecute or oppress a man because of his religious belief.

Similarly in the Bahá'í teachings political fanaticism, a too-high opinion of patriotism and nationality, is not approved. It is true that men and nations are not equal, and each ought to live according to his own characteristics, for only in diversity can evolution and wealth come to pass; but all are members of one family and all have the same right to live. All should labor with one another and not against one another. The more harmoniously people live together, the more rich and beautiful is life. The inharmony most to be condemned is war; it is the greatest crime and foolishness of humanity. Neither Christianity nor other great world religions were able to stop war. If the rulers of the states and the masses of the peoples were Bahá'ís, wars could no longer be imagined, for in the Bahá'í Movement—in this religion of deeds—the thoughts concerning the brotherhood of men, concerning the savagery of war, are so forcefully and deeply impressed that a Bahá'í could no more be a friend to war than water could be to fire. Unfortunately, though, history proves that Christians not only fight non-Christians but they battle against those of the same faith as themselves, and excuse their crimes through words from the Bible.

Just as one's belief should be a private affair, so also should be one's nationality, whether one acquires it through birth or through his own choice. It is a personal

matter which should be respected; no one should be hated or disdained because of his nationality. Not only the religious but also the cultural principles of the Bahá'í teachings forbid governments to oppress minorities of other nations and speaking other languages. These minorities are the same rightful cultural elements as others.

From such principles it is evident, also, that Bahá'ís do not know any enmity on account of differences of race. No man is looked down upon or held under because of the nationality in which he is born. Whether there are cultural differences among the races, whether such differences are biologically or historically understandable, that does not matter. What counts is personality and one's life. One is respected as a man, as a member of the same human family. This is not only a theory of the Bahá'ís, but as all the world can see, the Bahá'ís live it practically according to the teachings of true brotherhood with peoples of races of all colors.

The teaching that every man should see in the other a man of equal rights as himself, that no one should consider himself superior to others, demands logically that the sex difference should neither diminish nor enhance the human quality. As that principle is now more and more known by civilized peoples, I mention it only for the reason that Bahá'u'lláh established it in the middle of the last century and in Persia, where the woman was considered so much lower and was so unequal in rights to man that it was forbidden by law to send girls to school or to permit them to be instructed at home. What kind of a progressive spirit and what kind of courage were required to demand then, and in that kind of country, that the women should have the same rights as men!

Bahá'u'lláh demanded not only that women should have full admittance to all departments of sciences, arts and practical studies just as men had, but generally instruction and education were for Him such important cultural factors that He demanded compulsory education for all children. If the parents were not able to pay for this, the state must pay. No child should grow to maturity without instruction and educa-



Berlin Bahá'í Assembly.



A group of Bahá'ís, Hamburg, Germany.

tion; each according to his capacity and strength should learn some trade or profession. Thus one would be able to support one's self through work and to help the welfare of all. The wise insight into the diversity of men as base of all culture reveals itself also in Bahá'u'lláh's instruction regarding education. He said one cannot turn a shell into a pearl by any polishing whatsoever. Education cannot change the human nature, but it can draw out and evolve valuable capacities.

To Bahá'u'lláh education is so vital that He sets aside for it a great part of the state's revenues, to be created by special education taxes. Religion should play an important rôle in the school, but under the cultural principle that religious instruction should be without fanaticism, bigotry, prejudices, and it should be in harmony with reason and science.

I know of no Founder of religion who, so much as Bahá'u'lláh, taught against prejudices. To Him prejudices were the greatest hindrances to cultural progress. Even religion is not an end, but a means for cultural education. Religion which does not advance the progress of culture is not worthy to exist. On the other hand, all religions which promote such progress are equally valuable. Very often one religion or another should not be referred to as being uncultural, but rather the men who wrongly interpret it should bear the accusation. Thoughtlessness, superstition, tradition, blind imitation, habit, lead to prejudices and these lead to enmity and hatred. Because of this, man himself should do his own thinking, and not without any check upon himself repeat what this or that person in authority says. He should search the truth independently and not allow himself to be influenced by prejudices. Where he finds that anything contradicts or belies love, brotherhood and the common interests of humanity, when he finds anything that is not constructive and enriching to life, but destructive and impoverishing, there he ought to doubt the correctness of such instruction and belief. After he searches sufficiently he will find prejudices hiding the Light of Truth.

One of the most necessary means for the

doing away of prejudices among the people is an international auxiliary language. I stress the point that Bahá'u'lláh gave that instruction decades before Esperanto or any other auxiliary language was created. He taught the oneness of humanity, the necessity that peoples should work together, one with another, in peace and brotherhood, and that lingual barriers which hinder peoples of different tongues from understanding one another should be removed. The oneness of mankind demands a worldwide language which every one ought to learn in addition to his native speech. . . .

Contrary to the religions which leave justice only to God and to the life after death, the Bahá'í teachings try to bring justice into reality on this earth. In regard to this, Bahá'u'lláh demands a state arrangement whose highest organization shall be "The House of Justice," composed of men who possess most noble character, rich knowledge and experience, and the highest prudence and wisdom. The members of "The House of Justice" should be elected by the people. Such a superior band of fellow workers of the best and wisest men of the state is a demand of culture which more and more of the spiritual people of highest rank of our time consider necessary for the improvement of the present democracy. . . .

The Bahá'í Revelation is not a religion which preaches poverty and the neglect of all earthly goods. On the contrary, it teaches that the earth can be and ought to be a paradise for all, and that it is the task of culture to create such a paradise through a better ordering of state and economical affairs. Every man should take part in economical labor and in its fruits, but not according to the communistic principles which are against nature and against the diversity of men, but each according to his personal capacity and merit. The state and economical order ought to create opportunities of labor for all, and to protect each individual in his just tasks so that he will not be oppressed and exploited by personal or class egoism.

These are the chief cultural principles of the Bahá'í teachings. There are many other culture thoughts found in the Bahá'í writings. Here I could only give general out-

lines, but I think they are sufficient to show the profound wisdom, the humanitarian culture, the progressive essence of the Bahá'í Revelation. My aim is to arouse all culturally inclined friends to become acquainted with the significance of the Bahá'í teachings for our cultural tasks, and to study them, and to help the movement which is growing more and more among people inclined to-

ward peace and toward love. One will not find in this movement anything which could be harmful to humanity, to peoples or to persons individually, but they will find a very great good for all. Let us hope that this Bahá'í Cause will very soon attain its aim of creating on the earth the reign of love, of peace, of beauty and of joy for all humanity.

THE RELATION OF THE BÁB TO THE TRADITIONS OF ISLÁM

BY WANDEN MATHEWS LAFARGE

EACH messenger of God is reared in the religion of his forefathers; abiding by its laws until the day he declares his spiritual station, as we find Christ conforming to the Hebrew rites until He announced Himself the Savior of mankind. The thought and teachings of the new religion brought to earth by each successive messiah are colored by those of the preceding faith but add a new dynamic force and a fresh spiritual viewpoint. To the external observer the new prophet is a reformer of the established religion but the vital spiritual impetus he brings, passes unperceived; thus it is interesting to remember that the Romans considered Christianity not a new religion but an offshoot of Judaism until as late as the second and third centuries, and in our day, the Bahá'í Faith has been mentioned by scholars as merely another Muḥammadan sect, an estimation as incorrect as the Roman opinion of Christianity.

The forerunner of the Bahá'í Faith, Siyyid¹ 'Alí-Muḥammad, called the Báb,² was born in Shíráz, Persia, in the year 1819.³ On May twenty-third, 1844, He declared His mission—that He came to prepare the world for the advent of a great prophet—"Him whom God should make manifest."

As the Báb was reared in the faith of

¹ Siyyid is a title given to the descendants of Muḥammad. The word signifies *chief* or *master*.

² Báb: *gate* or *door*.

³ E. G. Browne: *The Episode of the Báb* (1891) gives the date of the Báb's birth as October 20, 1819. A. L. M. Nicolas: *Seyyed 'Alí Moḥammed dit le Báb* (1905) states that he has in his possession a manuscript which gives it as March 26, 1821. These two works are the main sources of information for this article. M. Nicolas is a distinguished orientalist and was for many years the first interpreter of the French legation in Persia, his book *Seyyed 'Alí Moḥammed* is now extremely rare. I have done my best in translating M. Nicolas' French to remain as close to the original as possible.

Islám, to realize His superlative courage and the extent of the difficulties which confronted Him it is necessary to survey the historical background and moral evolution of the Muslim world. To understand the significance of the titles "Gate" and "Point"—why He was acclaimed the Twelfth Imám, as well as from what religious formula came the mystic number nineteen, we must delve into tradition, trace the prophecies made by Muḥammad concerning His beloved son-in-law 'Alí and study the tragic division which arose immediately after the Prophet's death and divided Islám into two irreconcilable factions—Sunnite and Shí'ite.

The chief cause of this schism was the Shí'ite contention that the first three Khalífs, Abú-Bakr, 'Umar and 'Uthmán,⁴ were usurpers, that 'Alí who was the fourth Khalíf should have been the first as his rights of immediate succession were derived from passages in the Qur'án and also from the clearly expressed desire of the Prophet. The Sunnites consider Abú-Bakr, 'Umar and 'Uthmán as the true successors of Muḥammad elected by the people.

The Shí'ites quote the tradition which tells of Muḥammad's return from his last pilgrimage, he made the mid-day prayer and turning toward his companions said: "I am called from on high and am going to die. Know that I leave you two important things, one of which is more important than the other: they are the verses of the Qur'án and the members of my family. Look and reflect how, after me, you will act toward them and how you will conserve them.

⁴ Abú-Bakr was khalíf for but twenty-eight months, dying in the year 13 A.H. (634 A.D.). 'Umar reigned ten years and a half, dying in 23 A.H. (644 A.D.). 'Uthmán was assassinated at Medina in 35 A.H. (656 A.D.), having reigned twelve years.

These two things are indissolubly joined until the day when they rejoin me in the basin of Kawthar (Paradise). While they are among you, you cannot separate yourselves from them." The Prophet added: "God is my friend, and I am the friend of all believers." Then he took 'Alī's hand and raising it cried: "Whosoever considers me as his friend, is the friend of 'Alī. O my God! Love whoever loves him and detest whosoever is his enemy; come to the aid of whoever aids him and abase whoever wishes to abase him."⁵ The Qur'ān contains many verses concerning the station of 'Alī.⁶ In the fourth Sūrah, verse 62, Muḥammad says: "O believers! Obey God, obey the apostle and those among you who exercise authority. Bring your differences before God and before the apostle, if you believe in God and in the last day. This is the best way to end your disagreements." Jābir (son of 'Abdu'llāh) asked Muḥammad the meaning of this verse saying: "Who are those of us who will exercise authority and about whom God says: 'Obey Me and them'?" The Prophet replied: "They are my khalīfs after me, O Jābir (son of 'Abdu'llāh)! They will be the guides who will show the way. The first among them is 'Alī (son of Abū-Tālib), after him, Ḥasan, then Ḥusayn, then 'Alī (son of Ḥusayn); after him, Muḥammad (son of 'Alī) and this one is known in the Tawrāt under the name of Bāgir. It is too soon for thee to render thy services unto him."⁷ When thou seest him, give unto him my salutation. His successor shall be Sādig Ja'far (son of Muḥammad). After him will come Músá (son of Ja'far), then 'Alī (son of Músá), then Muḥammad (son of 'Alī). After him 'Alī (son of Muḥammad), and then Ḥasan (son of Muḥammad) 'Askarī. Then will come my namesake⁸ Ḥujjatu'llāh-Fi'l-Ard (the proof of God on earth), the purest among the pure, Muḥammad (son of

Ḥasan) 'Askarī. This twelfth imām is him to whom God will give victory from rising until setting, and it is he who will be hidden among his followers and his saints. While he is hidden, no one will believe in his reign, except those privileged ones in whose hearts God will have planted faith in him."⁹

This evidence, in the words of Muḥammad Himself, renders it obvious why the Shī'ites consider 'Alī should have been the first spiritual and political director, both Imām and khalīf of the nation. It is clear to them that he was destined by God to fulfil this function which was to remain by direct inheritance in the Prophet's family. Hence the election of Abū-Bakr as the first khalīf, though he was a holy man and the father-in-law of Muḥammad, was opposed to the design indicated by the Prophet. The Shī'ites recognize the Imām as the only legitimate chief of the Muslim world, both spiritual and temporal; they do not admit the authority of a khalīf raised to sovereignty by human investiture instead of divine decree. Dr. E. G. Brown¹⁰ says: "In a word, the khalīf of the Sunnī's is merely the outward and visible Defender of the Faith: the Imām of the Shī'ites is the divinely-ordained successor of the Prophet, one endowed with all perfections and spiritual gifts, one whom all the faithful must obey, whose wisdom is superhuman, and whose words are authoritative." In various Shī'ite sects 'Alī is elevated to nearly the same exalted station as Muḥammad, and his holiness was so apparent that even the Sunnites recognized him as the first Imām but never as the first khalīf.

Wide as is this chasm between the two sects there is still another cause of grave disunion which revolves around the ḥadīth.¹¹ These ḥadīth are the oral decisions and judgments of Muḥammad plus those of His Companions. Decisions of procedure, justice or manners derived authority, if a precedent could be traced through a ḥadīth to the Prophet or a disciple. The ḥadīth served to elucidate and extend the existing laws and

⁵ This passage is the explanation of Sūrah 5, verse 71 of the Qur'ān. Nicolas: 1905, p. 82-84.

⁶ Qur'ān, Sūrah 5, verse 60; Sūrah 5, verse 71; Sūrah 76, verse 7; Sūrah 76, verse 8; Sūrah 4, verse 62; Sūrah 2, verse 275; Sūrah 56, verse 10; Sūrah 33, verse 31; Sūrah 2, verse 203; Sūrah 66, verse 4. Nicolas: 1905.

⁷ I.e.: you will still be alive when he reigns.

⁸ The Imāms reigned from 40 A.H. to 260 A.H. when Ḥujjatu'llāh Muḥammad disappeared.

⁹ Qur'ān, Sūrah 4, verse 62. Nicolas: 1905.

¹⁰ E. G. Browne: 1891, note O, p. 296.

¹¹ The word ḥadīth will be used throughout this article as a singular and collective noun. Ḥadīths is scarcely possible in English and the employment of the Arabic broken plural ahādīth is not desirable.

occupied the same position as the Talmud in the Hebrew religion. The Qur'án is the written law, the *ḥadīth* the oral law. Only the smallest proportion of the vast quantity of *ḥadīth* existing throughout the Muḥammadan world are authentic, but this does not diminish their influence. For the Sunnites the *ḥadīth* of Muḥammad alone are articles of faith, while the Shī'ites accept the words of the Imáms as well. Only a perception of the importance of this "divine literature" can guide us through the maze of Islámic doctrines and demonstrate that in reality there are two religions: one based on the Qur'án and the traditional sayings of the Prophet, and the other resting almost entirely on the *ḥadīth* of Muḥammad and His family, that is to say the family descended from His daughter of Fáṭimih and 'Alí.

As the cause of Islám spread and imposed its faith on conquered peoples they enlisted under the banner of one of the two main sects. Persia became Shī'ite for various reasons, some historic, some religious and others political. The chief historical motive lay in the marriage of the daughter of the de-throned Persian ruler Yazdigird III, to Ḥusayn, the son of 'Alí. This union bound Persia with a mighty tie to the cult of the Imáms.

Let us now turn our attention to the Báb and His connection with Islám. What does the title Báb signify? The explanation rests upon a Shī'ite tradition. Muḥammad said of 'Alí: "I am the City of Knowledge¹² and 'Alí is the Gate thereof." Here we find a first Báb who is none other than the successor of Muḥammad. Each Imám in turn became the Gate to this divine City and when the text is cited which says that after the Imáms, the gate of Knowledge swung closed and would be reopened only by the Twelfth Imám,¹³ who was hidden but living; we remember that Siyyid 'Alí Muḥammad announced His mission by crying: "The Gate is open and I am that Gate." It is obvious that the Reformer accepted the

Shī'ite traditions and declared Himself the continuation of the Imáms, in fact, the re-appearance of the Twelfth Imám, Ṣāhibu'z-Zamán (Lord of Time, one of his many titles), the direct and divine inheritor of Muḥammad. The Prophet said: "I am the City of Knowledge: 'Alí is the Gate thereof." If one would enter the City one must pass through the Gate; therefore the immense significance of the title "Báb" is apparent. Siyyid 'Alí Muḥammad is the door through which come the pure teachings of the past age and he is also the Gate to the City of the new revelation.

The Twelfth Imám, Muḥammad, son of Imám Ḥasan-i-'Askarí, was born according to most historians in 255 A.H. and succeeded his father in the Imámate in 260 A.H. The Shī'ites believe he never died but disappeared before he ever reigned in an underground passage; that he still lives, surrounded by a chosen band of faithful followers, in one of the mysterious legendary cities, Jábulqá and Jábulsá. When the fulness of time is come, when the earth is flooded with injustice, and the faithful are plunged in despair, he will come forth, overthrow the infidels, establish universal peace and justice, and inaugurate a millennium of blessedness.¹⁴ The prophecies concerning him are legion, many *ḥadīth* attributed to Muḥammad speak of him and the whole of Islám was breathlessly awaiting the day of his reappearance. The eleventh Imám died in 260 A.H. and the holy Midhí (Rightly Guided) disappeared before he played the rôle of Imám on this earth: therefore the gate of divine science swung closed on that date, and, according to prophecy, would be opened by God after the space of one day. In the Qur'án we are told that a day of God amounts to one thousand years in our calculation, so it is easily computed that the year foretold for the reopening of the sacred Gate is 1260. The Báb declared Himself in 1844 of our era which equals 1260 A.H. In the eighth Váhid of the Bayán the Báb says: "... But thou wast in the manifestation of the Nuqtíy-i-Bayán (i.e. the Báb, the 'Point of Revelation') when all believers in the Apostle of God were expecting the appearance of

¹² I.e., Divine knowledge containing all knowledge. It is a *ḥadīth*.

¹³ Ṣāhibu'z-Zamán, the Lord of Time; Mihdí, the Rightly Guided; Qá'im, he who executes the orders of God; these are but a few of his titles.

¹⁴ See E. G. Browne: 1891, note O, p. 296, for explanation of occultation of the Twelfth Imám.

the promised Mihdí; for this tradition is from the Apostle of God, and all, simple and gentle, are agreed therein. Now there is no doubt that the substance of Faith was confined to the Shí'ites, and that the sect of Islám is the same outward sect whereof the adherents call themselves Shí'ites; while men avowedly call Fárs the 'Abode of Knowledge':¹⁵ yet, although the 'Tree of Truth' arose, not one of the people recognized it (even) after perceiving it. The degree of their remoteness is evident, for this sufficeth unto their abasement; yet night and day they exclaim 'Speed! Speed!' . . . So likewise in the manifestation of the Nuqṭiy-i-Bayán (i.e. the Báb) if all should be assured that this is that same Mihdí (whose coming was) promised, whom the Apostle of God foretold, not one of the believers in the Qur'án would have turned aside from the saying of the Apostle of God. So likewise in the manifestation of Him whom God shall make manifest behold the same thing, for should all be assured that he is that same 'He whom God shall make manifest' whom the Nuqṭiy-i-Bayán foretold, not one would turn aside."¹⁶ It is clear from these passages that the Báb referred to Himself as the Twelfth Imám and mentioned the purity of the Shí'ite sect.

'Alí was the first Báb and we will now see that he was the first Nuqṭih or Point as were all the Imáms, and as Siyyid 'Alí Muḥammad was in His turn.

'Alí said: "All that is in the Qur'án is contained in the first Súra,¹⁷ all that is in the first Súra is contained in Bismi'lláhi'r-Raḥmání'r-Raḥím,¹⁸ all that is in the Bismi'lláhi'r-Raḥmání'r-Raḥím is contained in the B of Bismi'lláh, all that is contained in the B of Bismi'lláh is contained in the point which is beneath the B—and I am that Point."¹⁹

The letter B in the Arabic, Persian and Turkish alphabets is composed of a single

straight line with a diacritical point directly beneath it, —. The point differentiates the letter B from its fellows and is in reality its essence. Muḥammad is the point, because he is the essence of the B which is the essence of Bismi'lláh, which is the essence of the knowledge of God; this knowledge being the origin and final cause of creation, Muḥammad is The Point of this world and the worlds to come. The Shí'ites transfer this station to 'Alí after the Prophet's death, and thence to the Imáms in rotation. The Báb, in the ninth Báb of the third Váhid of the Bayán, tells us that "All that is in the Bayán is synthesized in one of the verses of the Bayán." The tenth Báb explains that this is the first verse. In the commentary on this Báb, the Báb announces that "To-day, if someone transported himself to the commencement of the manifestation of Muḥammad, which is the place where the Primal Will²⁰ is fixed, he will see that (all things) which, in the Qur'án, are (things) are through him, whether good or bad. They have been manifested from the (sea) of his manifestation, as all rests upon him. Therefore, the aim of the first verse was the (essence of the) being of Muḥammad in the Qur'án. Therefore, 'all things flow from the B of Bismi'lláh,' simply signifies that Muḥammad Himself is the B. Very well, let him who has transported himself to the appearance of Muḥammad, also transport himself to the Bayán. All who believe in God or believe in an existence outside God, all this exists solely because of the Nuqṭiy-i-Bayán, and it is He Who writes this verse. All that is in the Bayán is synthesized in one of the verses, and it is He the B of Bismi'lláh and this B is a proof in itself. Therefore, as words and letters are only made real through the Nuqṭih (Point) also, through Him the realities of human beings will manifest and multiply."²¹ In the eleventh Báb of the third Váhid of the Bayán the Báb writes: "All that is in this verse which is the synthesis of the Bayán is in the Bismi'lláhi'l-Amana'i'l-Aqdas." Thus we see that the

¹⁵ The Abode of Knowledge is the official title of Shíráz.

¹⁶ Passages from the eighth and ninth Váhid of the Bayán given in the original and translated by E. G. Browne: 1891, note N, p. 292.

¹⁷ Verse; division of the Qur'án.

¹⁸ "In the Name of God the Compassionate, the Merciful."

¹⁹ Nicolas: 1905, p. 11.

²⁰ "The Primal Will: the first creation of God. The Primal Will then created the world. It is reflected in Muḥammad as in a mirror, and in this mirror one can see nought but what is reflected, that is to say the Primal Will." Nicolas: 1905, p. 12, Fn.

²¹ Nicolas: 1905, p. 12.

Báb has changed the formula of adoration; if that of Muḥammad sufficed for His time, it does not suffice for the new day and the divine attributes of "In the Name of God the Compassionate, the Merciful," are inferior to those indicated by the new formula: "In the Name of God, the Inaccessible, the Sanctified." If the Báb had not made Himself a part of Islám His new doctrines would have had a less far-reaching and dynamic effect, as it was He Who electrified the clergy by claiming to be the reappearance of the Twelfth Imám and then proceeding to make such drastic reforms as the changing of the very formula of adoration of the Muslim world. The commentary of the Bayán continues: "All material letters exist and flow from a point—a line is nothing but a succession of points;—therefore, the reality of the letters does not exist nor develop except through the point of Truth. This Point, in the Qur'án, is Muḥammad, in the Bayán, the master of the Seven Letters ('Alí Muḥammad contains seven letters when written in Arabic) and in the manifestation of 'Him whom God Shall Make Manifest,' it is Divine Truth, the Divine being, camphor in essence, even the essence itself, as, by its own light, it is the sun of truth." We may interpret this as meaning that words have a form and a soul: the form is derived by the repetition or the prolongation of the Point, and the soul is derived from the prolongation, or emanation of the Point of Truth: and this point of truth was Muḥammad in the Qur'án, the Báb in the Bayán, and Bahá'u'lláh, "He whom God has made manifest" in our day. What is this prolongation of which the Báb speaks? It is the relation which exists between the Primal Will, the Messengers of God and the fresh dynamic power which flows through the world at each prophetic period. Bahá'u'lláh, the prophet of our age, the fulfilment of the Báb, says in the Seven Valley's: "But, in every state for every letter, a sense is intended in accord with the requirement of that state. Yea, the traveler (in search of truth) understands an allegory from every name and a mystery from every letter!"

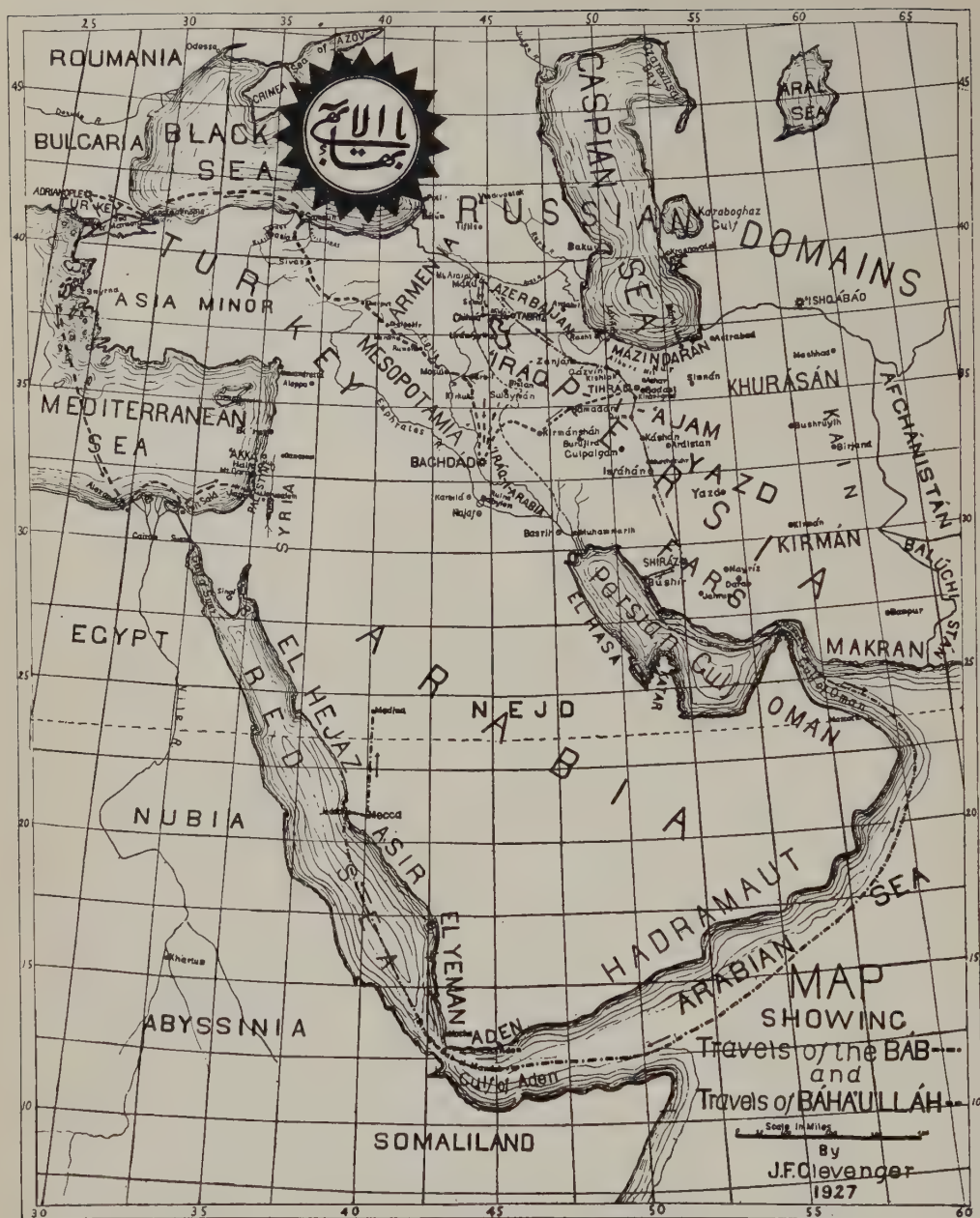
In the twelfth Váhid of the Bayán, the Báb says that "The Point is like the sun, and

the other letters are like mirrors placed before the resplendent star." Thus, the Point of Truth is reflected in the words which the Messenger employs to express himself, or one might say, the words themselves take part in the Truth. The Primal Will or Eternal Truth is a point, it is reflected in the being of the ordained personage who, by this fact, becomes the mirror of the Point and is, in consequence, the Point itself. As he is the Point, one can easily conceive that he would be the synthesis of all knowledge, therefore—The City of Knowledge. Today there is a road leading to this City, and this road is the Báb and His successor; there are many Gates of access to the City who are the people of Unity; once within its walls the traveler contemplates the Point of Truth, which is none other than the Unity of God.

Turning now to the mystic number nineteen: it is found in the sacred formula of Islám which contains nineteen letters as does the Bismi'lláhi'l-Amna'i'l-Aqdas of the Báb, and it is from these that the Nineteen "Letters of the Living" are derived: each letter represents a holy person surrounding the manifestation of the Báb.

One must not suppose the Báb to have represented only a continuation of the religion of Islám, or to have founded merely another Muḥammadan sect. Never was there a greater reformer, never a more revolutionary influence. His reform began at the very roots of the Muslim world. He arose at a time when the true religion of Muḥammad was choked with superstition and hatred, the clergy corrupted, and Islám in darkness. Nicolas²² says of Him: "The sight of the immorality, the shamelessness and vicious lies of the clergy, disgusted His pure and sincere soul: He felt the need of introducing basic reforms to remedy the public evils and must, more than once, have hesitated before the prospect of the revolution He would have to precipitate to deliver the minds and bodies of the people from the yoke of brutality and force which weighed upon all Persia to the immense advantage of a corrupt minority and the debasement of the true religion of the Prophet. His per-

²² P. 203.



Map showing Travels of the Báb and Bahá'u'lláh.
(Designed by J. F. Clevenger, Washington, D. C.)

plexity must have been great, his agony terrible, and he must have needed the heart of triple bronze of which Horace speaks to dive headlong into the sea of superstition and hatred which must inevitably submerge Him. It is one of the most magnificent examples of courage which have been given humanity to contemplate, and it is also an amazing proof of the love which our hero bore for his fellowman. He sacrificed himself for humanity: for it He gave His body and His soul, for it He underwent privation, insult, injury, torture and martyrdom. He sealed with His blood the past of universal brotherhood, and like Jesus he paid with his life for announcing a reign of concord, of equity and of the love of one another. He perceived clearly what formidable dangers overshadowed Him, He himself knew well to what savage extremes excited fanaticism could lead: but all His reflections on this matter could not deter Him from the path He had resolved to follow: fear had no hold upon His tranquil soul and without deigning to cast a backward glance, calm, and in full possession of Himself, He entered into the furnace."

It is clear that the titles taken by Siyyid 'Alí Muḥammad were not idle names but titles reaching back to the birth of Islám, that he represented a continuation of the true teachings and fulfilled the prophecies

the whole Muslim world awaited—yet, He introduced beliefs so diametrically opposed to orthodox Muḥammadanism that one cannot but regard Him as the forerunner of a definitely new religion. The Báb's most revolutionary doctrine was that of the succession of prophets. He conserved the belief that Muḥammad was the incarnation of universal Intelligence but with a modification of the utmost importance: He maintained that the Primal Will was mirrored in the hearts of the different Prophets Who succeeded one another and of them Muḥammad was only one.

REFERENCES

- Edward G. Browne, New York, 1930; "A Traveller's Narrative written to illustrate The Episode of the Báb." Volume II. English translation and notes.
- A. L. M. Nicolas, Paris, 1905; "Seyyed Ali Mohammad dit Le Báb." Published in the series *Les Religions des Peuples Civilisés*.
- Joseph Hell, Cambridge, 1926; "The Arab Civilization." Translated from the German by S. Khuda Bukhsh.
- Alfred Guillaume, Oxford, 1924; "The Traditions of Islam."
- E. de Zambaur, Hanover, 1927; "Manuel de Genealogie et de Chronologie pour l'Histoire de l'Islam."
- Sir Thomas W. Arnold, Oxford, 1924; "The Caliphate."
- I. Goldsiher, Paris, 1920; "Le Dogme et la Loi de l'Islam." Translated by Felix Arin.
- A. P. Caussin de Perceval, Paris, 1845; "L'Histoire des Arabes."

THE BAHÁ'Í MOVEMENT IN GERMAN UNIVERSITIES

BY MARTHA L. ROOT

WHEN are great German scholars, a German Count Gobineau, a German Baron Rosen and a German Professor Edward G. Browne going into the Near East and Persia to bring back more truths illuminating Bahá'í history and who among these wonderful scholars of the German Republic will translate the works of Bahá'u'lláh and 'Abdu'l-Bahá from the Persian and Arabic languages directly into classic German? Some of them will surely do it, for no people in the world are greater seekers for truth than are the Germans. No nation is buying so many books on all religious modern thought today, as is this commonwealth. No people work more indefatigably, for to them no labor is too strenuous, no hours too long to devote to search and research, and what they discover and prove, they send forth to the farthest shore washed by the farthest sea.

The writer, in her travels to Northern lands, saw how the religious thought of Germany has influenced Finland, Sweden, Norway and Denmark. How many statues of early disciples bear German names! Later when Martin Luther thundered his reformation, apostles of Luther took his teachings to Scandinavia and the fruits are the State churches in those strong Northern countries, where this summer an International Congress of Lutheran churches is being held. So often, too, the Bulgarians in southern Europe asked the writer: "What does Germany think of the Bahá'í Teachings?" What is the religious trend in Germany? The Bulgarians are spiritually inclined, they are seekers for truth, they are truly called "the Germans of the Balkans." The Germans also have tried to understand the Chinese. Such institutes as the Chinese Institute in Frankfurt-am-Main, where Chinese culture, art, music are brought to Germany

and where Chinese are cordially welcomed and made to feel at home, is only one of many instances. Professor Richard Wilhelm, its founder, was the one, too, who created the good relations so that China has a German Institute. No nations in business take more infinite pains really to know Oriental Nationals than do earnest Germans.

Therefore, to visit most of the universities of Germany and to lecture on "The Bahá'í Movement" in many of these leading institutions, and to speak with the Professors, some of whom make a profound study of Bahá'u'lláh's Teachings, was an extraordinary privilege. Let the fliers explore the air and race over the seas, but to see a universal religion developing before our very eyes and in the same period when we can prove all statements, and when we see a few rulers, some great scholars and statesmen and millions of other people stand in their places doing their part to usher in a new spiritual civilization—this is charting the spiritual seas for the next ten or twenty centuries!

The Bahá'í Movement, too, has great need for true and unprejudiced scholars who will study the movement and give it a deep and scholarly presentation. Some of the Orientalists who know Persian and Arabic well and are versed in eastern religious movements and who have attained renown for their famed translations in kindred subjects, will find that the words of Bahá'u'lláh have a wonderful creative influence especially when they are read in the original Persian and Arabic.

Fair Leipzig University, with its seven thousand students, has a Professor who is making a most careful study of the Bahá'í Teachings. He is Geheimer Hofrat Dr. August Fischer, Professor of Oriental Philology, Director of the Semitic Institute of the

University and President of the Leipzig Branch of the world-famous German-Oriental Society. A number of distinguished Americans are members of this great Oriental Society, and students from the United States chose the Leipzig Oriental Seminary for their studies of Semitic and Islamic languages. Professor Fischer has also given lectures on the Bahá'í Teachings in Leipzig University: he is a deep thinker, a brilliant and eloquent speaker. When the writer lectured in this university in June, Professor Fischer spoke first, outlining the history of the movement in a very friendly way. He also told of the first appearance of the Bahá'í Movement in Germany and from the Hamburg Oriental revue, "Der Islám," he read the following paragraphs from a Tablet of 'Abdu'l-Bahá to a German clergyman. Historically it will interest you:

"Dear Sir,

"Your letter has arrived and I have read it. You ask about the creed of 'Abdu'l-Bahá. My creed is the unity of all human beings which means that the whole human race is God's fold and God is the good shepherd. All people whatsoever religion or creed they may have belong to this fold. We oppose no religion whatever, but we call upon them all to join in union of the human race. But all men must drink of the well of the teachings of Bahá'u'lláh so that war and struggles and quarrels and differences may cease. The whole human race is similar to birds of different colors and qualities, but they must unite and quench their thirst at this well and this well contains the teachings of Bahá'u'lláh: (1) The search for truth. (2) The union of the human race. (3) Religion must create love and unity; if it does not do so it is useless. (4) Religion must be in agreement with science. (5) Fanaticism in religion, in cult, in race and in nationalism destroys the whole construction of the human race. All men belong to the fold of God, are one race and the earth is one home. (6) Man must free himself from the belief in any authority and keep only to the principles of the religion of God. (7) The unity of language. One language must be chosen or a new one found to be the universal lan-

guage, so that misunderstandings between religions, races and nations may cease. Furthermore: equal rights for men and women; science and knowledge for everyone; co-operation of all religions and nations; right and justice; political unity and other teachings. All men must drink of this well so that the flag of the unity of the human race may be hoisted.

"The heavenly teachings of Bahá'u'lláh belong to the world of ethics and attack no religion whatsoever. The Teachings are spiritual, heavenly, give freedom of conscience, they are light and save man from the dust of darkness, they are the breath of the holy spirit, of everlasting life, of truth, and they make the world bright.

Greetings and praise!

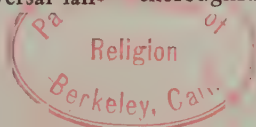
'Abdu'l-Bahá 'Abbás."

Haifa, Dec. 6th, 1919.

Several Orientalists and theologians took part in the discussion which followed this lecture in Leipzig University. One young man present was writing his thesis for his degree on "The Progress of the Bahá'í Movement in Europe."

Invited to the home of Professor Fischer, the writer saw his magazine, "Islamic," an important European review with excellent articles. He spoke of the German Oriental Society and it is an interesting coincidence that it was founded at almost the same time that the Báb declared His mission. Its library is now at Halle, and from there religious and cultural books in all Oriental languages are loaned and sent to Orientalists throughout the world. Mr. Hippolyte Dreyfus' French translations of Bahá'u'lláh's works are much sought from this library (and in all German universities they are well known).

The celebrated Bonn University with its seven thousand students is the institution where the ex-Kaiser, the Crown Prince and many other members of Royalty have studied. It is famous for its law and medicine and Oriental departments. This beautiful city of Bonn, birthplace of Beethoven, is so picturesque and its wide Poppelsdorffer Alee, lined with immense shade trees each a specimen of perfection, is one of the lovely thoroughfares of Europe. Professor Paul



Kahle, Professor of Arabic and Turkish and a renowned Hebrew scholar, arranged the writer's lecture on the Bahá'í Movement. Her exhibition of Bahá'í books was arranged in the Oriental Library of the university earlier in the day so that students could look it over before the lecture. With this collection were also shown the Bahá'í books belonging to the Bonn University Oriental Library.

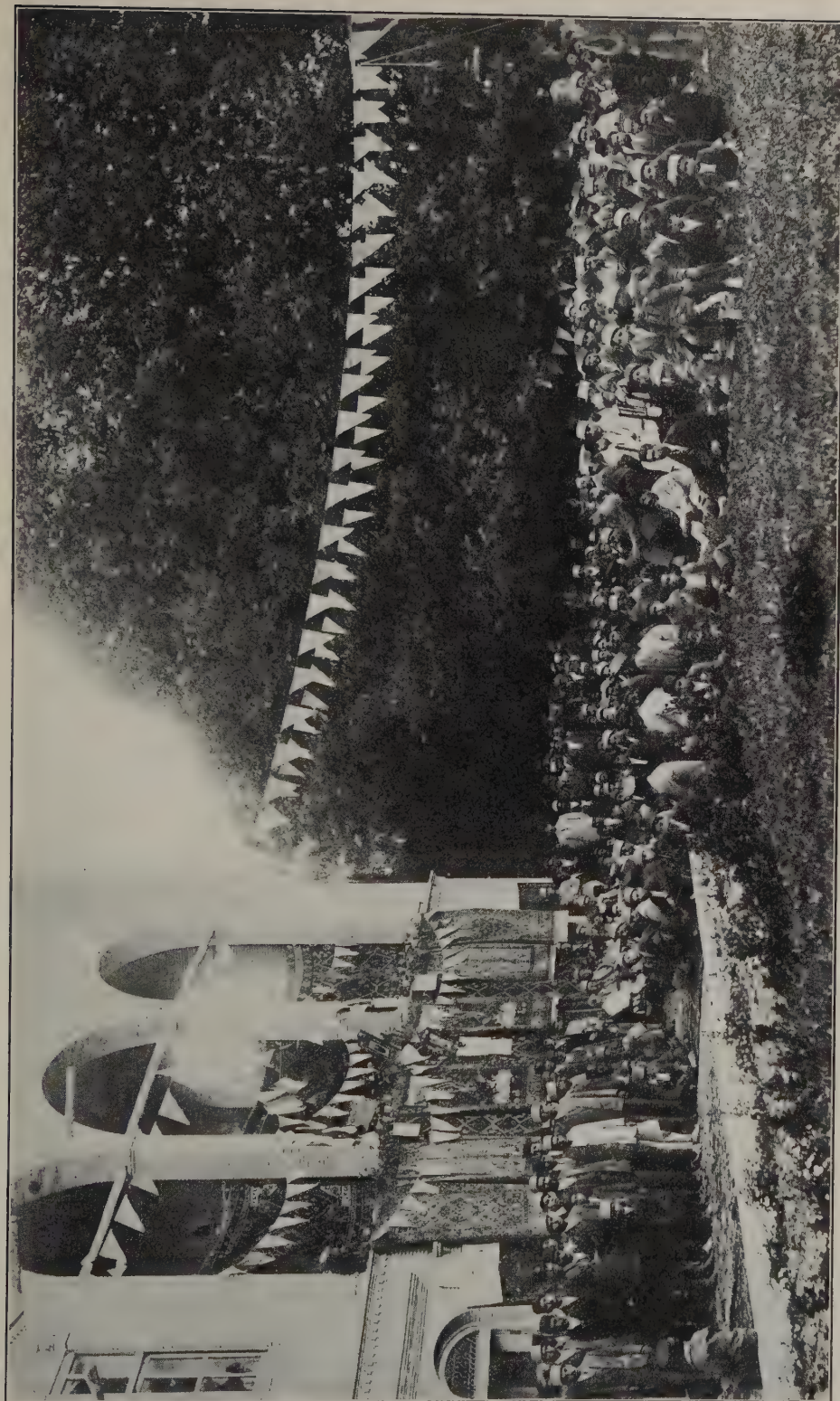
Professor Kahle, who had been a friend of Professor Edward G. Browne of Cambridge University, presented the lecturer that night and in his introduction gave an account of the meeting of Professor Browne with Bahá'u'lláh and Bahá'u'lláh's Words to this occidental scholar; he also read a Tablet of 'Abdu'l-Bahá to a German pastor; it had been published in a German magazine. After the speech and discussion, a group of twenty-five Professors and their wives and a few students working for special degrees, went to a restaurant near by where our conversation was continued until midnight. As we rose to leave, the Professor of Comparative Religions put his arm cordially on the shoulder of his companion beside him, a great Professor of Islamic Literature, a Muḥammadan from India, and said smilingly: "You are Muḥammadan and I am Christian. I have such a feeling of love for you, a feeling you are in truth my brother! Therefore, we are both Bahá'ís. For Bahá'u'lláh taught this!" And we all laughed. Underneath the charm and joy of that happy evening, their "deeds" proclaimed them all "Bahá'ís" (Light bearers). Another Professor gave the writer his card and said: "Send me some of Bahá'u'lláh's books in Arabic; I shall translate them into German." Then these twenty-five friends all walked with the lecturer back to her Hospice.

Frankfurt-am-Main University also has a Professor who has studied deeply the history and Teachings of the Báb and Bahá'u'lláh. Professor Joseph Horovitz, Professor of Semitic languages and Islamic civilization, has not only studied the Cause, but three years ago, on his way to Jerusalem, he went by way of Haifa and called upon Shoghi Effendi. He asked the Guardian of the Cause this question: "If people wish to join

the Bahá'í movement are they expected to leave their own religion to unite with this?" He said he was very pleased with Shoghi Effendi's clear statement. Before telling you what Professor Horovitz has said about the Teachings in a little conversation we had the day before the lecture in the university, in June, it would be well to say that he, in addition to being Professor of Semitic languages and Islamic civilization in Frankfurt University, and Director of the Oriental Seminary there, is also a member of the Board of Governors of the Hebrew University in Jerusalem. He organized the latter and has been there twice and may continue to go at intervals. He knows the East very well too, for he was during eight years Professor of Arabic in the Muḥammadan Anglo-Oriental College in Aligarh, United Provinces of India. It is the greatest educational institution of Muḥammadans in India and has in the meantime been transformed into the "Muslim University" of India.

He kindly lent me a copy of the new edition of Professor Edward G. Browne's book, "A Year Amongst the Persians," which tells a good deal about the Bábís and Bahá'ís. Professor Horovitz was a friend of Professor Browne. Then we spoke together about Bahá'u'lláh and he said: "Bahá'u'lláh's plan for bringing religions together is excellent. But I see just one difficulty in the Bahá'í claims for European scholars. It is this question of Revealed Books. He says many are not believers in any Revealed Book in the literal sense. Average people are more likely to believe in the 'Book' if it came thousands of years ago, but if it comes now, this is something that it is hard for Europeans to assimilate."

Continuing he said: "In Bahá'u'lláh's day His followers claim he was a Revealer. Whatever high opinion one may have of his extraordinary Writings, one can hardly admit they are the Word of God." Professor Horovitz then mentioned the German who wrote about the Bahá'í movement in Württemberg, Dr. Hermann Roemer, whose book is "Die Bábí Bahá'í." He says the latter gives the history principally from a missionary's view, and Mr. Roemer has asserted one could not get around the fact



Bahá'í Celebration, on the twelfth of Ridván, in a garden of Shíráz with Martha L. Root as the honored guest.

that Bahá'ís believe in this Revelation of Godhead as a cardinal point, Professor Horovitz said, "and this is the point where attacks would come. One could not attack the Teachings; they are very sound, very high."

The writer said to him: "What would you call it, this that Buddha received under the bo-tree? What would you name this that Moses received from the burning bush and the Tablets of Stone, those Commandments which to this day are standard? What did Muḥammad receive when he heard the voice of the Angel Gabriel say 'Stop! Thou art the Prophet of the Lord!' If one receives a Truth, a Word of God, what would we call it today?"

He replied: "Instead of saying it is inspired and the Word of God intellectuals would give it as the results of Bahá'u'lláh's thinking. In a noble sense, divine things come to one who is pure in his thinking."

'Abdu'l-Bahá, son of Bahá'u'lláh, in speaking on this same point once explained: "The Bahá'ís believe that the incarnation of the Word of God, meaning the changing of the nature of Divinity into humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Báb and Bahá'u'lláh are Manifestations of a Universal Order in the world of humanity. It is clear that the eternal can never be transient, neither the transient Eternal. Transformation of nature is impossible. Perfect Man, the Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties."

Granted that this source of the Báb's and Bahá'u'lláh's great Teachings are hard to be believed, then lay that question on the table for a moment. 'Abdu'l-Bahá said: "When you speak, speak as I spoke in America, speak on the principles. Then people will begin to ask themselves, 'Was Bahá'u'lláh a prophet?'" This point was illustrated, for when the writer lectured in Halle University, a group of five eager students came to the platform later and inquired: "Was Bahá'u'lláh a scholar? Had he studied in many schools or was his knowledge innate? Do you really think he could have been a Prophet?"

Professor Horovitz, as well as some other great Orientalists, may not care for the old doctrines about Imáms and special Manifestations of Godhead, but he has a very high opinion of the humanitarian teachings and the spirit of religious toleration in Bahá'u'lláh's principles. His belief is that people who are living up to the highest ideals in their own religion, agree as to essentials found in all other religions. Differences lie only in the dogmas and rituals. Personally he thinks there is a great deal to be said for people holding to the forms of worship and life in which they have been brought up. "There is something strengthening in this," he says, "but they must never go so far as to say that others are not right. One religion may be as good as another if one holds to its spirit. People who are really religious understand one another," he thinks. A saint in one religion is often looked upon as a saint by people of other faiths. "How often," said Professor Horovitz, "in the East does one see people bow in reverence at the tomb of a saint—even though the latter be not of their belief—for they have a feeling that God must be somewhere near where a holy man is laid to rest."

Professor Horovitz spoke very highly of the Bahá'í Teachings and their effectiveness for twentieth century needs. Commenting upon Professor Browne's book and Dr. Roemer's account that a few Bahá'ís have not "lived" these Teachings, the writer said because this is a universal religion, every type of person comes into it, they *evolve* to higher spirituality. No one is perfect in a day in any religion. Then Professor Horovitz gave the following as his opinion: "One cannot judge of the spirit of Bahá'ism or of any other religion by whether all people live up to it. That is not the test of religion. The tests are: what are the highest ideals accepted by the community? One can run down any religion or any nation by criticizing what a few do, but one must consider the ideals. Those who try to keep these high ideals are good. In the East and in the West I have found people for whom I had great respect among the Jews, the Christians, the Hindus, the Muḥammadans and the Bahá'ís." If people could get away from Names and seek the essence of Truth,

all World Teachers have taught the same, each according to the capacity of the people in His epoch. The terms, "Manifestation," "Prophet," "Revealed Word" may be variously defined by different religionists and even by non-religionists, but let them stand the test—do they confer upon humanity a moral, spiritual education universal in scope? The sun by any name one may call it pours forth its light and life and heat; if it doesn't, then it is not a sun!

When lecturing in Hamburg University, in the Oriental Seminary, Professor Strohtmann, Professor of the Islamic Cultures and Languages and present editor of "Der Islám," and he is a very ardent Christian, said: "The Bahá'í movement is good, it teaches Christians how they ought to live the life of Christ." That indeed was a very high compliment, and it is what Bahá'u'lláh came to do. Bahá'u'lláh taught that it is the Christ Spirit in all religions, therefore "one must consort with all religions with joy and fragrance."

One very fine Professor in one splendid university had not heard much about the Bahá'í Teachings when the writer called on him to ask about giving a lecture. He listened intently, but suddenly said: "Let me tell you something, Miss Root, you are wasting your time in Germany. Europeans would never accept such a Teaching." He was so sincere, so noble! And later this Professor and his friends did arrange a large lecture in their university and they sat in the front row. Other conversations followed and the visit to that beautiful university and the wonderful spirit of this Professor and his colleagues stands out as one of the highest lights in true German culture and goodwill. It shows you too, O reader, how open-minded the German scholar is to investigate truth.

Berlin University with its twelve thousand students is the largest university in Germany and it is situated just next to the Staatsbibliothek, the second largest library in the world. The British Museum is first, but the Staatsbibliothek is second in the library world. In all the university lectures the writer had an exhibition of Bahá'í books in different languages. Professor G. Weil and Dr. Gottschalk of the Staatsbibliothek

were interested in this exhibit which they saw at the lecture in Berlin University, on February 28. They asked the writer's permission to take the exhibit to the Staatsbibliothek for three days to look it over. They did this and afterwards ordered from different publishers a copy of each book in every language which they do not already possess. They have a fine collection of Persian and Arabic Bahá'í manuscripts and it is their intention to make the collection of Bahá'í books as complete as possible. Professor Weil said that when he went to Palestine last Spring he had sought 'Abdu'l-Bahá's garden in Haifa and walked up and down in it for an hour enjoying its beauty and thinking of the progress of the Bahá'í Teachings.

Professor Dr. Mittwoch, Director of the Seminary for Oriental Languages, had arranged the Berlin University lecture. He presided and gave an excellent introduction. Professor Dr. Kampffmeyer, Professor of Arabic Language, also spoke most interestingly. Professor Dr. Franz Babinger of this university is bringing out the third edition of "Vorlesungen über den Islam" ("Lectures on Islám"), written by the late great Orientalist, Professor Goldziher of Budapest who personally knew 'Abdu'l-Bahá and had written about the Bahá'í Movement in this book. Professor Babinger is adding twenty pages to include recent Bahá'í history and is giving the lists of books in different languages.

A cousin of Professor Babinger is Dr. Oscar von Niedermayer, the explorer, who wrote about Persia and Afghánistán, and in one of his writings he tells about meeting 'Abdu'l-Bahá. The writer had hoped that Dr. von Niedermayer, who at that time was passing from Moscow to Munich, would stop over a day in Berlin and say a few words about his visit with 'Abdu'l-Bahá at this university lecture, but he did not have the time.

Some professors in Berlin University have written about the Bahá'í Movement in books and in encyclopædias. A number of Professors have lectured on the Bahá'í Teachings, and the Bahá'í Cause is well known there. 'Abdu'l-Bahá's picture is hanging in one of the halls of Berlin University, the writer hears, and from other



Bahá'ís of Stuttgart, Germany.

universities come letters saying: "We thank you for the photograph of 'Abdu'l-Bahá, we have framed it and put it in our seminary so that our members may enjoy it too." Six universities have expressed the wish to use one of Bahá'u'lláh's Arabic works for a textbook in seminar reading next year.

Munich University is the second largest university in Germany with about eight thousand students. Dr. F. R. Merkel, Professor of Comparative History of Religions, was arranging a course of lectures on modern religious movements and he graciously planned that one of these could be a Bahá'í lecture. Frau Consul Schwarz of Stuttgart was in Munich on this date, December 12, and she spoke brilliantly and with deep love and insight on the history and principles of the Bahá'í Cause and the writer spoke on the progress of the Bahá'í movement in the five continents. Mrs. Schwarz is editor of the German Bahá'í Magazine, "Sonne der Wahrheit," and she and her husband, Kommerzienrat Consul Schwarz, knew 'Abdu'l-Bahá; they had visited him in Paris in May, 1913, and entertained him in Stuttgart, and they have visited Shoghi Effendi, Guardian of the Cause in Haifa; she knows the Teachings well. There was much enthusiasm at the Munich lecture; by invitation and "foot-stamping" applause it was decided to continue the lecture and discussion for a second hour. In this second hour the Professor also spoke and many questions were asked and answered. The next morning a few students deeply interested came to the hotel where conversation was continued for three hours. Mrs. Schwarz also came and the students were so happy to speak with her again.

Certain questions have been brought up in the discussions in nearly all the universities, namely, more details about how many Bahá'ís there are in the world today. What are all the scientific Bahá'í Teachings on the life after death? What is the Bahá'í administration? and what is the relation of Bahá'ism to Bábism, Muḥammadanism and Christianity and Judaism?

Breslau University, situated in the extreme east of Germany, the gateway from Poland, Russia and the East, is also one of the large and very interesting universities of Ger-

many, enrolling about five thousand students. Professor Carl Brockelmann arranged the lecture there in the Hall of the Oriental Seminary. Among those present were Professors of Arabic, Persian, Turkish Languages, Professors of Theology, Professors of German, students from the East, the Near East and the United States as well as the German students. In almost all universities the audiences have been more or less cosmopolitan, for to the German universities come students and Professors, too, from many lands. The writer observed that some of the very advanced German students working for a special degree had studied for a term or two in Oxford or Cambridge Universities. Students with scholarships from the United States were represented in nearly every German university the writer visited.

Göttingen University interested me because in Göttingen lives Professor Dr. Friedrich Karl Andreas, a Persian scholar, Professor Emeritus, now a man over eighty years of age, who formerly had resided for seven years in Persia and had written a little book about the Bábís. He was very kind and pleasant, and he said he would be glad to translate some book from Bahá'u'lláh into the German language; he also said he would tell his pupils. The well-known Professor of Semitic languages, Professor Mark Lidzbarski, had recently passed on and his successor had not yet arrived; therefore a public lecture was not arranged in June.

Americans may be interested to know that it was to Göttingen University that Benjamin Franklin came as early as 1766 to investigate the equipment of different schools with the intention of using this information in the founding of the University of Pennsylvania. George Bancroft, Henry Wadsworth Longfellow, John Lathrop Motley, B. L. Gildersleeve, Albert Harkness, J. Pierpont Morgan are only a few of the distinguished men in the United States who studied in this beautiful university right in the heart of the Harz and Weser Mountains and Thuringen Forest region. It was here, too, that Bismarck received his university training, and here that Wilhelm Weber with Gauss invented the electric telegraph. The university library with its 700,-

000 volumes contains a few of the best-known Bahá'í books. Every library in Germany has Bahá'í volumes and university circles have been enthusiastic over the "Bahá'í World," a book out this year which gives the progress of the Bahá'í movement throughout the world in the last two years.

Professor Jacob Wilhelm Hauer of Tübingen University said that his attention was called to the Bahá'í Movement when a friend of his wrote a book somewhat against it. In 1912-13 Professor Hauer studied in Oxford University and a friend there was a Bahá'í from Hamadán, Persia. "He was one of the finest men I have ever met in my life," said this Tübingen Professor. "Then the war came and he went to Europe and I was imprisoned in England. I began to read about the Bahá'í Teachings and in that time Professor Edward G. Browne was our great authority." Professor Hauer later went to Egypt, Palestine and Syria; he said he was very attracted to a young man in Beirut University who was a Bahá'í. Coming down from Palestine to Syria, Professor Hauer went by way of 'Akká and saw the Tomb of Bahá'u'lláh. In Egypt and Syria he searched and gathered a fine collection of Bahá'u'lláh's books and manuscripts in Persian and Arabic, which he says is the finest collection in Germany today. Professor Hauer is a great spiritual force and practical adviser and helper in the German Youth movement. Last year he met a number of Bahá'ís in Geneva and since then he has read a good many books about the Bahá'í history and Teachings."

Now Professor Hauer is collecting as many Bahá'í books and Mss. as possible for the Oriental Seminary of Tübingen University which he founded in 1922. He is professor of Indology and Comparative History of Religion. In this Seminary he and his students work together and it is possible that they may translate directly from their original sources some of Bahá'u'lláh's great works. The writer admired his fire and enthusiasm when he said: "We wish to get a big collection of all sorts. We desire to get the sources of all religions collected in this seminary. I wish to study the Bahá'í Movement not second hand or third hand, but from its fountain-head, from its

source, the writings of the Báb and Bahá'u'lláh and 'Abdu'l-Bahá."

It seems important to explain in this article that a German University is not quite the same as an American University or as a French one. The Professors (and they are appointed by the government, but recommended by the university) announce their lectures for the year and fix the time and place. Each student selects those which he wishes and communicates his choice to the registrar of the university and pays to him the necessary fee. The lectures, excepting those on science, are all held in the public halls of the university, but these lectures are only the introduction to the study carried on in seminars. (Seminars are institutions of research.) For example, Professor Hauer lectures in the great aula perhaps to two hundred students who hail his entrance with tremendous "stamping applause"! At least it was like that the day the writer visited his lecture. But in his seminar, twelve or fifteen students come and they work together translating, discussing.

The main stress in a German university is the ability to do independent work. A German university is essentially a place where a student may find the highest specialists engaged in research in their particular fields and interested in making men and women capable of independent work in chosen fields, such as law, theology, professorship and others.

Kiel University can boast a glorious campus fronting the sea. One Professor there had read Mr. Dreyfus' books, some have lectured on the Bahá'í Teachings. After the lecture in the university in June, Professor Mandel, Professor of History of Religions, Professor Schrader, Professor of Indology, who has spent several years in India, these two with their wives, entertained the writer at one of the restaurants. Professor Jacob, Professor of Semitic Philology, could not come but he had been very gracious. O the charming and the close intimate talks about inner religion and world conditions and the hopes of humanity and much about the Bahá'í movement we have had in those after-lecture conversations in all the German university cities! The

going to the restaurant for a cup of tea or an ice came to be a part of every university lecture visit. And to know the heart, the soul, the cultural ideals of the German people makes one wonder if out of this commonwealth of Germany may not come those who will yet lead the world to a new humanitarianism!

The lecture in Rostock University was not given in the university, to use an Irish bull. The lecture was arranged by Dr. Frederic Witte, President of the Peace Society, in a hall near the university. A number of professors and students were present. Professor Arnold Pöbel, Professor of Assyrian and Arabic and the great Sumerian scholar who was leaving the next week to teach in Chicago University during the summer term, said he would go out to see the Bahá'í Temple at Wilmette. Another Rostock University Professor is teaching during the summer in Maine not far from Green Acre, the summer headquarters of the Bahá'í community of America. Dr. Witte gave out nearly fifty very fine German Bahá'í books that night, and he and Mrs. Witte gave a reception to which they invited professors and pastors, Quakers, Rabbis, and other peace workers.

Greifswald University is one of the smaller delightful universities in the North. The morning of the lecture we took a long walk out along the pleasing canal to the shore of the majestic Baltic Sea, where the students came for water sports. The writer had dinner with the young Professor of Semitic Languages, Professor Erich Braunlich, and tea with the Professor of English, Professor Liljegan, who is from Sweden and taught formerly in Lund University. Professor Braunlich introduced the speaker that evening with a graphic account of Persia just before the coming of Báb, when the seers were expecting the Twelfth Imám; expecting a prophet and then like a meteor in the spiritual sky arose the Báb. After the lecture the Professors of Arabic, Law, English, German, Russian Languages and their friends came down to the hotel for a long talk.

Giessen University is another of those smaller splendid universities and this is situated in Hesse. The time the writer was

there only a Robert Browning could have described the loveliness of that memorable June day. The lecture there was given in the Arts Hall of the university and it was well attended. It was arranged by Professor Fischer, Professor of English, who has taken one of his degrees in the University of Pennsylvania.

The writer did not give a public lecture in Marburg University, though she visited some of the Professors. Mr. Mountfort Mills, an international Bahá'í of New York and Paris, who has been made chairman of the Program Committee of the World Conference for International Peace Through Religion, which is scheduled for 1930, will visit Marburg. He and Professor Otto, Professor of Comparative History of Religions, are on the same committee and one meeting will take place in Marburg. Several German University Professors hope to meet Mr. Mills when he visits western Germany in August.

These are not all, but only the majority of the universities in Germany. Also, this brief account does not include the magazine and newspaper articles and later visits which formed the aftermath. And from now on, certainly news of the Bahá'í Cause, new books about the movement, new translations in all tongues will be communicated to these German universities. A Bahá'í Persian young man, in New York City, even while trying hard to make his own living, saw an item in the newspaper about these lectures in Germany. He had never seen the lecturer, never been to Germany or met a German Professor, but he sent ten dollars to the Bahá'í Publishing Company and asked that a few Bahá'í books be put into German university libraries. Some women read and said: "Let us send the Bahá'í Magazine, each send it to one university!" Bahá'ís in the Orient will send some new books—and people who really understand this great nation make no mistake when they believe that in German University soil

"Where the acorn fell,
The oak tree grows.

Studying closely the affairs of this Continent for the past four years, the writer



Bahá'ís of Dresden, Germany.

Photo Wehrhitz
Dresden

feels that Europe may lose her civilization or lift it to a much higher plane, according to the stand which Germany takes. Germany's sixty millions of people wish universal peace, a brotherhood that is real. Go out and *be* a brother to them and you will see their friendship as Absalom saw David's. If Germany studies and accepts these Bahá'í Teachings, her name will stand high in the

list of nations that helped usher in a new divine civilization; for in the Words of 'Abdu'l-Bahá:

"Verily, I declare that these Teachings constitute the illumination of humanity; that this is the spirit of modernism; that this is the hour everlasting; that these are heavenly Teachings, and the cause of life never-ending amongst men."

THE "CITY FOURSQUARE"

BY ALLEN B. McDANIEL

IN the Book of Revelation of our Christian Bible we have loved to read of the New Jerusalem, the Golden City. Poets and musicians have sung for ages the praises of the "city foursquare": the deathless, eternal city, where there shall be neither sorrow nor crying, but everlasting joy and gladness. This has been the city of our fondest hopes and dreams. Undoubtedly, "a dwelling place not made with hands, eternal in the heavens." This lovely imaginative conception has in past generations inspired thousands of Christian people, who have been earnestly looking forward to the time of the end—the millennium.

Margaret and I had been looking forward for many years to a pilgrimage to the Holy Land. At last the way opened and it became possible to undertake this trip. After a stormy trip of ten days on the Atlantic, a week in Europe, and another sea voyage down the Adriatic and across the Mediterranean, one day, just as the sun dropped below the distant rim of the sea, we came in view of the shore line of Egypt and realized that we were approaching the Orient—the beginning of the end of our journey.

The following day we watched the typical delta landscape from the window of the rear compartment of our coach as the train rushed us on to Cairo. Mile after mile we followed along one of the large canals which carry water from the Nile to irrigate thousands of broad acres which seemed to stretch out before us endlessly, like a mammoth green carpet. Along the road on the far bank of the canal passed a ceaseless procession of people; some chugging along in flivvers of ancient vintage, others walking, or riding the ever-present camel or donkey, while in the fields, the fellahs were performing their varied tasks as tillers of the soil; plowing with the same type of wooden plow drawn by water

bullock or camel that was used by their forebears in the days of Joseph, cutting the alfalfa and broad bean to feed their cattle, or diverting the water raised by the sakieh into the channels to irrigate the fields.

The journey was finished and we were soon driving along one of the principal bazaar streets of the ancient city of Cairo—a street about as wide and straight as a down-town alley of Boston, on either side of which were the small shops or bazaars, where all the various activities were going on amid a seemingly incessant stream of people on foot or in carriage or on donkey. The throng about us was so dense that it did not seem possible for our carriage to move ahead without running over people at every turn of the wheels, but as our driver called out his monotonous chant of "O! yeh," the stream of humanity parted and flowed on about and beyond us like water around a rock in the bed of a stream. Such a kaleidoscopic picture of oriental life; Bedouin jostling Arab, Egyptian in modern costume bargaining with the black-veiled and black-dressed Muslim woman; the vendor with his panier of oranges or vegetables balanced on his head, swinging along and calling out his wares, and the almost stealthy passage of the camel train headed by the patient little donkey.

A new moon was shedding its pale rays upon the hushed life of the city as we alighted from a taxi and ascended the steps of a typical Cairo residence. We were ushered into a room, around the four sides of which were seated men in the various attitudes and dress of the Near East. They arose as we entered and bowed silently as we took seats near the center of the far wall.

As we looked about us we noted the handsome face of a young shiek, the bright, alert bearing of several young Egyptians in European clothes, some dark-skinned Per-

sians, somber in their black fezzes, two Bedouins with their picturesque turbans, a young German, and our host, an elderly local merchant, his noble face crowned with a mass of snow white hair and turban.

With a few words of greeting, our venerable host welcomed us to this gathering of his friends, and indeed our friends. "For," he said, "here in this assemblage of Cossack, Egyptian, Bedouin, Arab, Persian, Armenian and German—the followers alike of the teachings of the Christ, of Muḥammad, of Zoroaster, of the Buddha and of Moses—you from the distant Occident have but entered into the midst of one family of brothers who loved us as they loved one another, for has not our Master, 'Abdu'l-Bahá, taught, 'ye are all the leaves of one tree, the drops of one sea'?"

A musical voice began a chant, which with its plaintive note seemed to sway the gathering. One of the Bedouins spoke, and the young interpreter at our side informed us that he was expressing his joy at this meeting of the East and the West. "It was good," he continued, "for with such meetings, racial differences disappear, prejudices are removed, and friendship established, for the Divine Servant of God, 'Abdu'l-Bahá, said, 'Beware of prejudice! Light is good in whatever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West.'"

A wonderful sense of peace and calm pervaded the gathering, and for several minutes there was no sound to break the stillness. As Margareta and I looked about the room we wondered at the joy and serenity that seemed to mark alike the face of Jew and Gentile, Muslim and Zoroastrian. Was not the word of our Holy Scriptures fulfilled, "the lion and lamb shall lie down together," when fierce Bedouin chief and persecuted Armenian were here sitting side by side as loving brothers?

In parting, each man shook us both by the hand, and although no word passed, our hearts were deeply touched by the love that radiated from their faces and seemed to flow into our very beings.

"May His Spirit cheer and guide you in

your travels," spoke our host as we departed. And with face aglow and his tall, commanding figure vibrating with earnestness and sincerity he added: "Be ever mindful of the words of Him who came in this day to renew and confirm the teachings of the Christ: 'Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of comfort and promotion of humanity. Live among the people a life that will manifest signs of God. This handful of dust, the world, is one home: let it be in unity. Forsake pride—it is a cause of discord. Follow that which tends toward harmony.'"

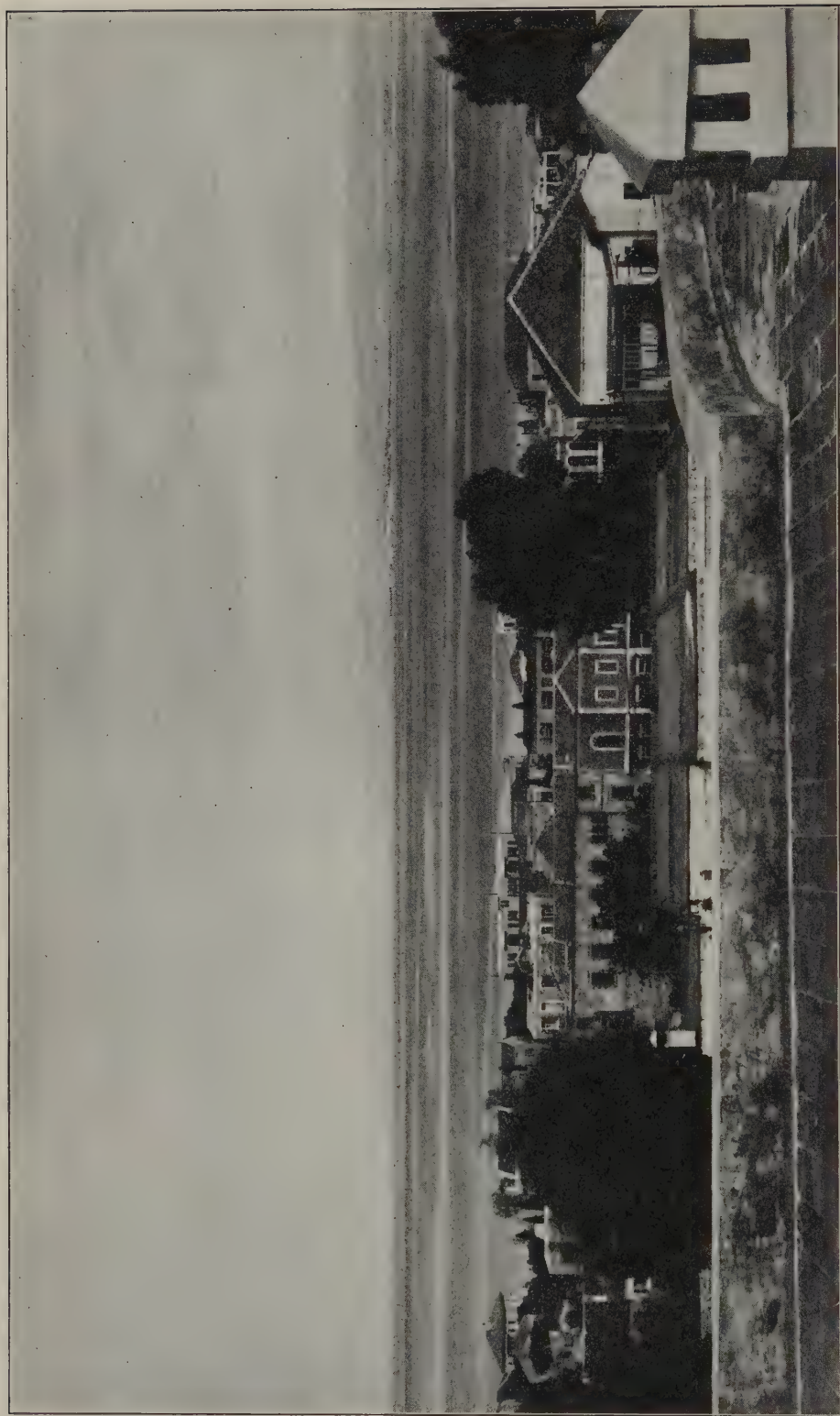
A night's journey by train northward over the sandy wastes of the Libyan Desert and a morning run through prosperous Jewish colonies brought us to our destination—the Palestine city of Haifa.

"Please feel that this is your home, that we are here to serve and make you happy, and while here you are the guests of Shoghi Effendi." Such were the kindly words that greeted us on our arrival at the Bahá'í Pilgrim House. "And you perhaps know that this building was designed by one American Bahá'í and built through the generosity of other American Bahá'ís." After several weeks of continual journeying over sea and land, with its exactions and annoyances of drafty cabins, cold, cheerless hotel rooms, bills, tips, and fees, this home seemed a sanctuary of rest.

"Shoghi Effendi will be glad to see you," said Fugeta; as he stood at the entrance to the library, where we were reading and resting after our arrival. We followed our little, active Japanese friend across the street, through a lovely garden and into the great living-room of a large house. As we entered, a youngish appearing man, wearing the Persian black fez and a long, dark coat, came forward with outstretched hands, and in a tone vibrating with sincerity greeted us.

"Welcome, welcome! We have been awaiting your arrival and we are happy that you have come at last. It is our hope that you can remain with us for a long time. Please consider this your home."

We expressed our pleasure at reaching the destination of our pilgrimage and extended the greetings and best wishes of our mutual



Distant view of the prison-city of 'Akká, as seen across the bay from the roof of the Pilgrim House, Haifa.

friends in America. In his quiet, gentle way, our host soon put us completely at ease, and told us many things about the life and teachings of 'Abdu'l-Bahá, in Whose former home we were conversing; and as we listened we seemed to see moving about the spacious sunlit rooms and the winding paths of the garden, a tall, majestic, noble-visaged figure dressed in a white robe and turban. As He came to a group of people, He stopped and greeted them, to each in his native tongue: "Welcome, welcome! I hope that you are well and happy." With an unfailing, radiant spirit He had a hearty handshake, a loving smile, a word of cheer or a piece of money for each and every one, depending on their condition and need.

"From every quarter of the globe came the pilgrims to see 'Abdu'l-Bahá," said our host. "Around His table sat, without fear of prejudice, the Christian and the Muslim, the Jew and colored man, the rich American merchant and the poor Bedouin of the desert. As the gathering partook of the bounteous repast of pilau and fruit, the Master gave them spiritual food as well." Again we saw that noble, radiant figure standing at the head of the table, or going about serving the pilgrims and uttering these prophetic words:

"It is the New Year; therefore it is very blessed. I wish this blessing to appear and become manifest to the end that the old earth may disappear and the new earth appear; the new star shine and gleam; new flowers bloom; the new spring become known; the new breeze blow. I desire for you all that you partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war becomes the world of peace, the world of darkness the world of light; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God; and the noise of the gun, the voice of the Kingdom; the soldiers of death, the soldiers of life; all the nations of the world one nation; all races one race; and all the national anthems harmonized into one melody."

As the rosy glow of the setting sun gradually faded out of the eastern sky, Mar-

gareta and I stood on the terrace in front of the beautiful tomb where lie the mortal remains of 'Abdu'l-Bahá. From this high elevation on the slope of Mount Carmel we had been quietly viewing the panorama of land and sea stretched out at our feet. At our left we saw the end of the mountain with its Franciscan monastery and the cave where dwelt the prophet Elijah. Our gaze swept over the city of Haifa and across the bay at our right to a group of lights glimmering in the distant background, where lay the old fortified city of 'Akká.

We thought of the time, still fresh in the memory of man, when within the prison walls of the old city lived a Teacher. From distant lands came many pilgrims just to catch a glimpse of Bahá'u'lláh (Glory of God), Who, in spite of years of exile, wandering, and incarceration by the Persian and Turkish Governments, had been sending forth throughout the world a universal message. This great Teacher with prophetic utterance had called all peoples to unite under the banner of the Oneness of Mankind and of Universal Peace.

As we descended from the terrace down the moonlit path toward our Pilgrim House, a new sense of faith and hope came to us. We seemed to feel that out of the present turmoil, unrest and travail in the world, here was a spiritual ideal and power that would unite men's hearts to bring about the promised coming of God's Kingdom on earth, for had we not seen, in our travels and life in this place, the power of this Movement to change men's hearts and lives, to remove old racial, social, political and religious prejudices and make it possible for them to live in loving unity? Had we not experienced the great unselfish love and service of a community of people of many races, religions, and classes? Had we not been a small part of a demonstration of a new civilization in which love replaced hate, service took the place of selfish ambition and greed, and co-operation existed instead of competition?

Margareta and I sat for a long time that evening after dinner in the quiet of the library. Finally, she put down the book she was reading and looking over at me with a dreamy expression said: "Do you

remember that in the 14th chapter of John, the Christ is reported to have told His disciples that He would go and come again, and that the Comforter would come?" "Yes," I replied, "and the Christians have been looking for the Second Coming for centuries. Similarly, the Jews have been awaiting their Messiah, the Buddhists anticipating the Fifth Buddha and the Muslims the fulfillment of the prophecy of their Prophet, Muḥammad, that a great universal Teacher would come to the world in the latter days."

"And like a thief in the night He has come," continued Margareta. "Right here, in this very country of the prophets of old, and where Jesus the Christ gave His message of love to the world, a new and greater Message of the unity of mankind through love has been given to this world, again athirst for the spiritual water of life. As 'Abdu'l-Bahá said, this teaching is the same temple, the same foundation, but set forth to meet the complex needs and problems of this day."

"How true this is," I interrupted, "for even here in this small library we have before us, in printed form, the utterances of Bahá'u'lláh and the further teachings of 'Abdu'l-Bahá that cover every phase of human interest and endeavor today. You will recall that there are statements which in detail give solutions for the economic and social problems."

"Quite so," Margareta burst in, "and do you not recall reading to me that wonderful statement on the nature and handling of strikes? The world today, especially

those enlightened and progressive parts, such as our home country, are adopting and putting into practice those wonderful principles and ideals given to the world by Bahá'u'lláh about seventy years ago."

For several minutes the evening silence was broken only by the gentle ticks of the little French clock on the bookcase. Then Margareta turned over the leaves of a small book which had been lying on the table between us and read:

"Now is the time! Now is the accepted time!"

"Look ye at the time of Christ; had the people realized that the Holy Spirit of God was speaking to them through His divine mouth they would not have waited three centuries before accepting Him. And now is it meet for you that ye are sleeping upon the bed of idleness and neglect, while the Father foretold by Christ has come amongst us and opened the greatest door of bounteous gifts and divine favors? Let us not be like those in past centuries who were deaf to His call and blind to His beauty; but let us try and open our eyes that we may see Him, and open our ears that we may hear Him, and cleanse our hearts that He may come and abide in our temples."

As we drove away the following morning, at the end of our pilgrimage, our hearts were singing with peace and joy, and there in the spacious blue sky above the top of Mt. Carmel, we seemed to see the Golden City, the "city foursquare," and we knew that the vision of Him who had taught the simple folk of this land nearly two thousand years ago had been fulfilled.

RELIGION FOR THE NEW AGE

BY JOHN HERMAN RANDALL

Address delivered by John Herman Randall of New York City, at Chicago, April 30, 1928.

I APPRECIATE very keenly the privilege of meeting with you tonight and I am especially glad of this opportunity because of my real and deep sympathy with the great message that fell from the lips of 'Abdu'l-Bahá and that shone through His daily life. One of the great experiences of my life came at the time of 'Abdu'l-Bahá's visit to this country in 1912, when I was privileged to meet Him personally in New York, and when He did me the very great honor of speaking at the Sunday Service in my church in that city.

I have been asked tonight, to speak to you, and that briefly, on the subject: "Religion for the New Age."

It may be that some of us will say, "Why for the 'new age'? Is not religion the same, yesterday, today and forever?" There is a sense, of course, in which this is true. The demand of religion in every age may be broadly stated as the demand for the good life, and yet, there is another sense in which each age makes its own peculiar demands upon religion.

The fact is that we have come into a new age today; how new, very few of us, I think, as yet begin to appreciate or understand. This means, perhaps, as never before, that there must come a religion that shall be adequate to the great pressing demands of this age. Now it is an open secret today among religious leaders here and throughout Christendom, that there is something wrong with our religious life as a people.

I have sat in many conferences with such leaders, and have heard the situation presented from various viewpoints. I have heard the blame for the present lack of interest in organized religion laid first on this cause, and then on that; the simple fact remains that whatever the causes may be, religion in its outward and organized mani-

festations today, in the judgment of its own leaders and representatives, is in a rather serious plight.

I do not want to take your time tonight in attempting to analyze the religious situation as we see it throughout Christendom, or throughout other parts of the world. I want, rather, to spend our time in suggesting some of the needs of religion that are demanded—more than that—that are required—*imperatively* required—by this new and wonderful age into which we have come.

In the first place, the religion for this new age must, in my judgment, be a religion *whose viewpoint is universal rather than sectarian*. We have come into an age in which the great world about us—the world of politics, the world of economic life, the world of our general social life—is reaching out more or less vaguely to be sure, and yet very sincerely, after some kind of unity that has never yet existed in the life of man.

Our best political leaders today are recognizing the fact that, in the kind of world in which we now live, we must discover the pathway that shall lead us eventually into a family of nations, where nations shall co-operate one with the other; where nations will no longer be content each to live its own life for its own sake, because of its own selfish interest; but when, in co-operation, the nations of men shall learn how to live together and work together for the largest good and highest development and happiness of all humanity.

We have come into a kind of world where we are bound together economically by a thousand-and-one ties that had no existence a century ago, and to those who understand these relations which, today, bind nation to nation, people to people—these relations have come to involve us all in various ways so

that our interests today are mutual, and cannot, in the nature of things, be otherwise. The leaders in the world of finance, and in the world of economics, know full well that our economic world is fast becoming knit together into one. In our social life, we know the spirit that is everywhere seeking to find expression through every group is the "get-together-spirit." The bringing of men in every community into various luncheon groups, the efforts to break down old barriers of ignorance and prejudice, the seeking in every community new avenues of co-operation that shall lead to the fullest development of that community's life—all these things are characteristic of our age. Partisanship and sectarianism in all these various phases of human life are gradually being replaced today by a better understanding and a truer sympathy. They still exist, to be sure, but they exist as the waning tide, not as the waxing tide. They exist as something that belongs to a past that is gone. And the new spirit that strives for unity and co-operation, is the rising spirit everywhere, finding expression today.

In an age like this, what possible place can there be for a sectarian religion, when in politics, economics, and our social life generally, and in all their relations as particular groups, men are striving to find through their philosophy a closer co-operation?

How can religion play any real part in such a world until religion has first discovered the pathway to unity within itself? And I am very sure that it is the conviction of the real religious leaders of today when I say that they are confident that one of the great causes of the weakness of organized religion in the world, is due to the fact that it is still striving to maintain its sectarian divisions, to keep intact its sectarian barriers, in spite of the spirit of the age that is moving toward closer unity, striving to perpetuate the differences of the past.

Perhaps some of you are asking "Just what is the difference between universal and sectarian religion?" The spirit of sectarianism is the spirit that says, "You must all come in with us. We must include you within ourselves." And the spirit of universal religion is the spirit that says, "We will go

out to all of you. We want to understand and appreciate what religion means to you." The spirit of sectarianism in religion is the spirit that lays emphasis upon "our" name, "our" organization, "our" leaders. The universal spirit in religion is the spirit that reverences and recognizes all great prophets of God and sees in every one of these prophets, past and present, the Manifestation of the life and spirit of the Living God. The spirit of sectarianism in religion is the spirit that says, "You must come to think as we think and believe as we believe, and you must use our particular phraseology." And the spirit of universal religion is the spirit that says, "God hath not left Himself without a witness among any people," and every man has the right to express his religious beliefs in his own way.

There are a thousand different pathways that lead to God. Men are traveling by these different pathways and through different experiences and with different temperaments. Why should we all think alike and believe just the same things, or speak the same language?

In an age like ours, it is this universal spirit that must find expression more and more fully in the religious life of man, and it is going to drive out of religion, as it is eliminating from these other fields of human life and activity, all of that spirit that is now partisan and sectarian and narrow and divisive.

I doubt if anyone of us here today, has even begun to dream of the fullness, breadth and largeness of what universal religion might be in this world. I doubt if even the best of us can today even visualize the mighty sweep of power that could come into the life of men when religion dares to translate itself into universal terms.

And so this is one of the first characteristics of religion for this new age. It will gain a universal viewpoint, and will no longer cling to the outworn, inadequate, obsolete, sectarian viewpoint.

A second characteristic of the religion for the new age will be this: religion will be *translated into social rather than into purely individualistic terms.* It is the vision of a world transformed that religion needs to gain today. We realize how many pulpits

of the land are still voicing the old idea coming down through the Middle Ages and later on voiced by the leaders of Protestantism, that this world of ours, with all its beauty, wonder and complex relationships, belongs to the Devil, and that our business, as religions or churches, is to save as many individuals as we can out of this wicked world, and see them safely through to some distant haven of bliss, while the world itself rumbles on to destruction.

We know how many pulpits are still voicing this old idea and have never yet caught the vision that this is God's world and all ways has been, and that our business in our religious life is not to save our own individual souls, but to save the world—and that means the world of politics, the world of our economic life, the world of social relationships—the whole world in which men live, and move, and have their being every day.

This is a comparatively recent idea that has dawned upon the horizon of religion for, from the beginning in our Christianity, at least, religion has been translated into individualistic terms. It existed for the sake of saving souls. It did not reach out to the great society of which the souls are integral parts. But we see today, very clearly, that there is no possible way of saving our own souls except as we lose all thought of our individual salvation in the great task of saving society itself. We are beginning to see today that our great mission in the world, religiously, is to transform society from its center to its circumference, that God is simply waiting for us to catch the vision that has come to the world through the great prophets, past and present, and then translate it into actual living terms.

I remember, in the old church where I was brought up as a boy, a certain elderly deacon who used to pray at every prayer meeting, and invariably he used these words in the course of his petition: "O Lord," he would say, "How long must we wait before Thou beginnest to work?" Well, we have been waiting a pretty long time in the idea that when God got good-and-ready He was going to save the world if it was ever going to be done, and we have been so absorbed and engrossed in saving our own little souls

that we have neglected the great task God has entrusted to our care.

Now we are coming to see that God has been waiting for *us* to work, and that the way in which God works in this world of ours is through men and women who have caught the vision and who are possessed of the spirit of consecration and who are willing and ready to forget themselves in their great task of transforming and saving society.

So I am very sure that in this new age into which we have come, a second characteristic of religion will be that it will be translated into social rather than into individualistic terms. Stop and think for a moment of the new civilization spreading throughout the world—our industrial civilization. The supreme question that we are confronted with today, is this: "Is man to be the master of the things which his brain and hand have conjured up, or is he to be their slave?" Man is beginning to be afraid of these things which he has discovered and invented. I wonder if you ever stopped to think why he is beginning to be afraid. The pyramid we marvel at because it is something monumental; the temple we stand in reverence before, because of its beauty; but science is the great factor in today's life, out of which has come our industrial civilization; and we do not think of science in terms of the monumental or of beauty. Science is a function of man's life. Thoughtful men are beginning to see that what the machine really means is an extension of man's power to do things. And he is beginning to be fearful lest this tremendous power which the machine has added to his life and his hand, is a power that has gotten beyond his control.

When we talk about religion serving society, we mean today primarily nothing less than this: The religion of the new age must be a religion that somehow will show man the way to become the master and not the victim of these mighty engines of power which he has created, that will enable man to make all this "new knowledge" tend toward constructive and not destructive ends, toward the enrichment of the human personality and the ennobling of society.

A third characteristic of religion for the

new age is this: It will be, I think, *a religion translated into spiritual, rather than into theological terms.* As we look back over the history of religion in the life of man, we see that there has been a slow yet sure evolution from the ritualistic stage into what we call the theological stage, the controversial stage, and the next period will come when religion moves on into its spiritual stage.

Primitive man, with his little pile of sticks and stones before which he bowed with certain incantations, made religion a ritualistic thing at the outset. Later on we find as man's brain develops, as his intellect expands, he begins to translate religion into intellectual terms. This is the age of the great creed-makers—the age when the dogmas of Christianity came into existence. Then follows that long period of theological controversy when one creed was pitted against the other, when one set of theologians waged war against another. We have seen, within these very days in which we live, the old controversies waged again between fundamentalists and modernists—that is, between those who hold certain intellectual views about the Bible and about God and about these various subjects of religion, and those who hold somewhat different views.

But now we are coming to a period, not when all rituals will be abandoned entirely, nor when there will be no place for reasoning, philosophical theologians; people who think at all will always have some philosophy of life that will constitute for them a theology; but we are coming to see that back of the ritual, back of all theology or the things you believe, lies the real soul of religion after all—in the spirit, that animates the heart and pervades the life of the individual.

These old dogmas that have survived from the creeds of earlier centuries down until today, have lost their appeal for intelligent minds, not because they did not, at the outset, enshrine certain great truths, but simply because the language in which these doctrines are framed and the very conceptions of the universe and of life upon which these formulas are based, no longer harmonize with reality as we understand it today.

As someone has put it, the trouble with these theologies of the past which are still believed and taught in so many organizations of religion is this: "That the living dogmas of the past have become the dead dogmas of the living." I do not believe in this new age into which we have come that we are going to spend much time in fashioning new theologies in the sense in which the old creed makers created theologies, but what I do see more and more apparent, is the recognition on the part of men everywhere, that the real test of one's religion lies not in what one believes or how one worships, but in the principles that guide and the spirit that animates one's daily life. And I am very sure that a religion that is universal in its outlook will be also a religion in which the spirit of one's life will play the dominant and the controlling part. We will not ask a man whom he follows, or where he worships, or what he believes, but as we dwell with him and watch him in his relations to his fellows, as we look into his eyes, and listen to his speech, we will know of a verity, whether the real essence of religion dwells in him or no.

Still another characteristic of the religion of this new age will be found in the fact that the spirit which is the essence and soul of religion is ever and always *the spirit that seeks for unity*, the spirit that knows and realizes unity. I think one of the greatest gains in this century is the fact that we are coming to see that the spirit of religion is, in the nature of things, nothing less than this: Can we realize our oneness as individual men and women with all who live and struggle and aspire everywhere? Can we enter into the consciousness that we are, all of us, black, white, red, yellow, or brown, members together of the living body of humanity? Are you and I in that frame of mind so that we can feel, and feel habitually, that the same great infinite life flows in all our veins, wells up in every one of us as consciousness, is manifested in each individual the whole world round as a differentiation of the great life of the Living God?

For all these centuries, we have been professing to believe that "God hath made of one blood all nations of men that dwell on



Group of Bahá'ís in Constantinople (now Istanbul).



Bahá'ís of Rostock, Germany.

the face of the earth," but how many of us have ever really believed that statement? For all these centuries we have professed to accept the great word of Jesus as He looked out upon the human race and human society and saw that all men were brothers, but how many of us have ever yet realized the truth of His great teaching?

It is one thing to join a church or a religious organization that stands for the ideals of brotherhood—it is one thing to join a lodge whose ideals are those of brotherhood, but it is a vastly different thing to feel brotherliness in one's own heart and to feel it habitually, and to feel it for all men and women. And yet, if I mistake not, we are coming into an age where the only final test of any man's religion will be found in just the degree that he does feel brotherliness and feel it habitually and give expression to it daily in all manifold relations to his fellows.

Another characteristic of this religion for the new age, I am very sure, will be this: It will be a religion which, on its intellectual side, *is in harmony with the accepted findings of modern science and philosophy*. There can be no real divorce between science and religion in a world in which the source of all truth of necessity is one. And the religion for this new age must somehow discover the method by means of which it shall be able to interpret the moral and spiritual values of man's daily life in harmony with these new conceptions of science and philosophy.

What we need today is a conception of religion that shall "satisfy the soul of the saint, without at the same time insulting the intelligence of the scholar." What we need today is a religion that shall base itself on the facts of science, not necessarily of all theories, and then make clear the bearing and significance of these great scientific facts for the moral and spiritual life of man.

I know there are those today, as in every day, who have prophesied a gradual disappearance of religion from the world. There are many today who tell us that religion has been outgrown and that science henceforth is to take its place. But these people leave out one tremendously vital and fundamental

thing. They forget, that constituted as he is, man will never be satisfied to live in a universe of uninterpreted facts, and the business of religion is not to contradict or deny the facts of science wherever they exist, but rather, reverently and gratefully to accept these facts, and then to interpret them for us in terms of man's moral and spiritual aspirations.

One more characteristic of this religion for the new age will be this: It will be a religion that finds the way *to make love operative in human life*. When we look back over the centuries, and realize how the gospel of love in one form or another has been preached from countless places of worship, when we realize that every religion from the beginning of time, has had as its central teaching, this great gospel of love, do we not begin to wonder why it is that all of the preaching and teaching of love has seemingly been so ineffective of the life of the world or of mankind as a whole? And if I were to give one reason why, it seems to me to be found in this fact: That in our emphasis upon the need of love in human life, we have not always placed an equal emphasis upon the need for knowledge and intelligence.

I believe if the great God could speak to us in actual words today, the thing that He would say more clearly than anything else, would be this: "It is not by knowledge alone, it is not by love alone, but by knowledge plus love"—intelligence, permeated and suffused with the spirit of love—that the world of which we are a part will be redeemed and transformed—until at length the unity which is the very essence of God's life will become realized in the life of His children.

I heard the other day, of an old man who said to a friend of his: "How would I feel, when I die and go to heaven, if somebody would say to me there: 'My, but you have been living in a wonderful period of human history, in the midst of such great and critical events. What marvelous changes have been taking place while you have been there upon the earth!'" And the old man said, "How would I feel if I should have to turn to my friend in heaven and say, 'What changes do you mean?' I did not realize

I was living in a great period of human history."

I cannot think of any fate that would be more tragic for any one of us, than to go through life in this age so wonderful, so full of the new, creative spirit—an age in which the great forces making for unity and understanding and co-operation in the life of man are present as never before in all the past, and to be unmindful of it all; unconscious of its deep significance! To go through life in such an age and play no real part in helping to bring the new world to birth, is the supreme tragedy.

If I mistake not, the religion for the new age that I have thus characterized is of the very essence of religion as it was proclaimed and lived by Bahá'u'lláh. In my own language, I have simply tried to give expression to the ideals and principles for which I believe you, my friends, are trying to stand. May you become increasingly the living embodiment of the spirit of the new age!

I am reminded of a story by Mr. H. G. Wells, where he tells of a group of students at Oxford University. They used to get together two evenings a week in each other's rooms and discuss plans for the greater England that might one day be. Finally they finished their studies, and came up to London, and the chief character of the story finds no opportunity at once to wield any real influence, to do any great work, for the England he loves. For a time he does hack writing for various journals and newspapers. Ten years pass by and then, at last, his

opportunity comes. He stands for Parliament and is elected. And, on the night that he takes his seat, after the ceremonies are over, he tears himself away from the congratulations of his friends, turns his back on the old historic building, and wanders out along the Thames embankment alone.

As he walks alone in the midnight hour, a deep sense of his great opportunity comes over him. At last his dream is realized. As a member of this great historic Parliament, his voice will count and his influence will have weight, and he can at last play some real part in fashioning the policies of the nobler England to be. Then there follows on this, a consciousness of the greatness of his responsibility, and he feels weighted down to the very earth. He turns his eyes at length toward the quiet, shining stars and just breathes forth this prayer: "O God, break me, disgrace me, torment me, destroy me as Thou wilt, only save me from self-complacency, from little interests, and little successes, and the life that passes like the shadow of a dream."

My friends, in this great hour of human history, when God's prophets are speaking to us today of that unity and understanding, and of the spirit of co-operation which must be realized in the life of man in the new kind of world into which we have come, is there any one prayer we need to pray more often than this: "God, save me from self-complacency, from little interests and little successes, and the life that passes like the shadow of a dream"?

"BEFORE ABRAHAM WAS, I AM"!

BY THORNTON CHASE

"The First Bahá'í in America."

A letter written by Mr. Thornton Chase, of Chicago, Ill., on September 27th, 1902, to a Christian studying the Bahá'í Revelation

YOUR letter to me was duly received. I am not inclined to feel discouragement or disappointment, when a true soul is seeking the Light and yet does not grasp its wonderful presence rapidly. We have seen too many, who have "accepted" all with little or no hesitation, and then when the first winds of testing blew, "faith" proved to be of shallow depth, and passivity proved more attractive than endurance.

"Hasten slowly" is a good motto. Some seemed to be truly prepared and waiting for this Truth, and it comes to them as satisfactorily as water to a thirsty traveler, but even in those cases, there is required a process of growth through trials and tests of the most severe kind. The seed may fall into rich and deep soil, and begin to grow immediately and perhaps rapidly, but the full tree is not sown, only the seed. It must be nourished, cared for, cultivated and yet not overfed, and tried by difficulties, that it may become strongly rooted, and thus fitted to stand all winds of opposition.

This Truth offers the wonderful opportunities of a fresh Dawn, in which all things are become new, and are presented in newly charming dress, but the truths themselves are as old as Eternity, and have been told to God's creatures throughout their existence, in such guise as their varying conditions could, from time to time, permit them to comprehend. But no more now, than then, is any "royal road" to Paradise offered. The path is strewn and hedged with thorns, although sweet roses bloom above them. The way is one of testing, trials and fire, that "searches the reins" and tears away from us one beloved stronghold after another, until the very essence of the creature real-

ises its utter helplessness, its nakedness, its need of the presence of its Maker. It must come to realize that every birth is only through death, and that the spiritual birth can only be through the natural death.

This Truth has been forever taught and ever misinterpreted, thus leading to asceticism, seclusion, self-punishment, the professions of cowardice, rather than to heroic battling with the actual self in the arena of the world, with the self of animal and ignoble tendencies—the spirit of the world. But ever during this contest for Life, there shines before us the glorious prize of that magnificent and inexpressible "destiny" which God has made possible for us. (Do not mistake this for "fatalism," it has not a tinge of it.) It is the very essence of the teaching of our Lord Jesus Christ, but it seems to have been strangely clouded by the darkness of the doctrines of fear, which for so long held sway in the Christian (?) Churches.

We look forward and upward to the "Prize that is set before us" with longing eyes, and having the "evidence of things not seen," with certainty of attainment by "God's Help"—if we will, and our hearts are melted in gratitude and praise to the Generous One, the Giver, for His Great Mercy toward us in offering and making possible such exaltation and joy. It is the old story of looking forward to the goal, and striving for it through all vicissitudes, trials or hindrances. If need be, we will forsake all to follow Him.

Will you pardon me if I take up one portion of your kind letter, which seems to me distinctive and natural, and try to throw a little light on our views in that

connection. I quote from you: “The same hard question is in my way. I have thought so long of My Master in the Father’s Mansions, I fear to, as it were (it seems to me), transfer my affections to this other Master, who to you is the same come again.”

Yes, there is the very essence of loyalty and difficulty to a nature such as I conceive yours to be. The loyal soul fears ever an apparent temptation to disloyalty. To us, however, the Word and Work and Mission and Personality of Jesus the Christ, becomes clarified, glorified and made more precious through the Light thrown upon them by the knowledge of this Manifestation. Knowledge of Him has increased our knowledge and love for Jesus. In all times, the tendency of the world has been toward a cognition and esteem for the outward rather than the inward. We judge the people by their garments, their acquaintance with etiquette, and the several politenesses of the time. We are such slaves to our senses that we invariably demand first their satisfaction. The first question concerning a Prophet is: “What miracles does he work?” The natural desire is for novelty and this is supplemented by a natural idea, that a Messenger of God can work “miracles,” and therefore ought to do so to prove his claim. Man wishes, and actually demands of God, that He shall prove himself to man according to the latter’s method. There seems to be a wish to be convinced by that which he does not believe in fact can be, to be overwhelmed by evident incontestible and even incontrovertible proof, and then he thinks he will “believe” and “be saved” when the conditions shall be such, that it shall be utterly impossible for him to disbelieve. Yet, we find that according to the record few people obtained any lasting belief through witnessing the reported Miracles of Christ. When but a testing came those who had professed belief on account of miracles fell away and walked no more with Him. It is a fact that today the claimed foundation of the Christian Religion, and the cause for which belief is demanded, are the Miracles of Christ, and especially those which most confound the intellect and challenge the reasoning powers of men. (I do not deny the miracles; I cannot assent to

a literal interpretation of all those reported; but if performed they were at best but a secondary, not a primary proof, of Christ’s Authority.)

If a man believes because of what are termed miracles, his belief is compelled, forced. His reason is practically dethroned, his judgment is unbalanced and his free-will destroyed. The greatest gift of God to man in his present condition is “Free Will,” the power of freely choosing what he wills to choose. God will surely never interfere with that gift of His to man, because, the instant that its action is forcibly affected it is destroyed, the man ceases to be man, and becomes only an animal, a machine. It is probably true that every great prophet and representative of God on earth has performed unusual and miraculous works, but if so, it had a deeper purpose in that direction by inculcating the “beginning of wisdom” which is the “fear of God” in him who could not be started on the path otherwise, on account of his “hardness of heart,” and such miracles were only the outward garment of “inner significances” in which the real teachings lay.

The Great Miracle, the primary proof of the Divine Authority and Mission of Christ, was the Word that He spoke. He was the incarnated Word.

Down there in the streets of the City of Jerusalem walked a poor man, “who had not where to lay His head.” His clothing was neat, but everything plain and poor, especially so when compared to the silken robes and broad phylacteries of the dignified priests of the Temple. He was uneducated, this “foot-traveler,” none of the doctors of the law had ever had him for a pupil. He came from that despised mountain country of the Nazarenes. He was the son of a carpenter. His few followers were, like himself, poor illiterate laborers, fishermen from the shores of Galilee. He was despised, rejected, ridiculed and spurned, “gluttonous and a wine bibber,” “possessed of a devil,” a crazy man holding forth to the people in the streets. Indeed, such an one should be confined and not permitted, even in his insanity, to blaspheme by announcement of Himself as the “Son of God,” and especially so now, as at this very

time, according to the prophecies, the "Messiah" should come to redeem Israel, to overcome the Roman rule and conquer all nations and bring them beneath the feet of the triumphant "chosen people of God, the Jews." Messiah would come in Might and Power and Majesty with legions of the hosts of heaven, with lightnings; the sun will be darkened, the moon turned to blood, the stars fall to earth; the old earth and Heaven will pass away and a new Heaven and a new earth will be created, and over all, with Him at the head, shall the House of Judah and Levi reign. What a glorious prospect—and the time is ripe! Where is He? Surely He will come and His hosts with Him! What audacity, what blasphemy, that this poverty-stricken wretch, with not a sword even—to say nothing of angels—should openly declare himself to be "the Christ, the Son of God!" He *never came*, that "Messiah.")

But alas, for the pride and short-sightedness of man! The Word which That One spoke caused the fisherman to leave his livelihood and follow Him who seemed poorer than himself, caused the troubled, the oppressed, the sick unto death, to cling to Him; caused the learned and great to be confounded; caused the powerful priests of the great Temple to tremble, and finally to clamor vehemently for His life; caused the ignominious condemnation and the glorious death; caused the sacrifices of broken hearts "acceptable to God," and the martyrdom of the faithful; and it has swept on over a great section of the earth, causing untold millions to look to that Word, to learn thereby the Way of Life, and to come into that Life by following, each in His own station, the Way lived before him by that Mighty One. Was it His reported miraculous birth, His material resurrection, His ascension into the watery clouds surrounding the earth, and His cure of illness, winds, waves, and of material death, that caused all of these wonders? I think not. It was the divine power of Life Eternal inherent in the blessed words that He, as the incarnated Word of God, spoke from His pure mouth, and lived through His pure life. It was the wonder-working power of the Holy Spirit which dwelt

within Him and spoke through Him. It was the invincible might of divine love, which poured itself forth from man through Him. It was the unspeakable Force of the example of patient suffering and sacrifice in the Path of God for the sake of humanity. Of Himself He could do nothing, and claimed to do nothing; but the Father, Who dwelt within Him, worked and spoke through Him, that which all the hosts of earth and Heaven could not accomplish otherwise.

It is very difficult for us sensuous creatures to get away from the individuality. Jesus taught with utmost clearness, that His individuality was as nothing, that He was nothing as a person, save a mouth-piece used by the Father, and that all creatures must look to the Father only. Whenever He spoke of Himself as the One to be believed upon and as the Saviour, it was always in the same sense as when He said to Philip: "He that hath seen Me, hath seen the Father." It is evident that He did not refer to His personal self, His individuality, but to that pure essence, that clear mirror of His purified and glorified character in which naught could be seen save the reflection and shining forth of the Father. He had in very Truth "overcome the world," and naught of it could be seen in Him. How little they understood Him, when He said: "Before Abraham was, I am." They could conceive of nothing but the person, and not at all of the Indwelling Spirit, which is the Reality. Do not think I am decrying the personality of Jesus. No! It is sacred, the "Perfect Man"; but it is not that personality which is to "come again."

The "Second Coming" must bear evident marks of similitude to the first; in manner, character, instruction and in spirit, but it must be greater in results, wider in extension and different in effect. "I came not to bring 'Peace,' but a sword," said He. The later Manifestation said: "The Most Great Peace must come," and He established the laws and provisions for that Time of Peace, not only for the individual, but for the nations, because that "Second Coming" must be for the whole round earth, so that God shall be One, and "His name One," and that "Knowledge of God shall cover the

earth, as the waters cover the sea.” The “Second Coming” reiterates every doctrine of the “First Coming,” but enlarges and clarifies their meanings until “He who runs may read.” The seals placed upon the books of the prophets, and even upon the words of Christ (He spoke only in parables), have been “broken,” and the contents revealed to our happy sight in this blessed Day. Indeed, He has come again, come in the Kingdom of His Father, the Revealer, come as the Interpreter of that which was and is. Again, is He living in humility, suffering poverty and oppression, but bringing this time to the nations of the earth the heralding of Universal Peace, the Universal Worship of One God.

We know the Mission of Jesus, the Christ, as few, if any, of His followers in the past have known. We love Him and acknowledge Him and praise Him, as the floods of Light now pour over Him. We do not for one moment desert Him, but look to Him with Praise and Thanksgiving, and we hail with joy Him, whom God has now sent in the later Day, to reveal the Christ a second time. The true loyalist is true, not to James, or William, or Edward, but to the King. It is not the personality but the Authority and Station to which he is loyal. (This is a weak illustration, but it may serve.)

You know we believe in the Oneness and Singleness of God, and that He manifests Himself through Chosen Ones from time to time, in varying degrees of light and power, as His great Mercy takes pity upon the conditions and needs of men. Whoever the Manifester may be, worship the One God, and we acknowledge the Manifestation, when we witness His evident Signs, the greatest of which is the Power of His Word.

We are seeing the days and the scenes of the time of Jesus now being repeated, only on a larger scale, and with further reaching and more rapid effects. We are seeing the advance guards of the differing beliefs and nations of the earth coming together from their strongholds of opposition and seclusion into the plain of unity of Religion and greeting each other with love and the hand of fellowship. Already were you going to Persia, Egypt, Russia, India, China, Japan, France, England, Italy, Australia, or

the Islands of the Sea; to Muhammadans, Buddhists, Brahmins, Zoroastrians, Confucians, Jews, or Christians, I could give you introductions or even one Word, which should cause you to be greeted with the utmost warmth, kindness and service, by those who a little while ago were of those varying faiths. We here in Chicago, are constantly receiving the most beautiful, spiritual, sincere, and loving letters from these scattered peoples, and they are written by men (and women) who are evidently not lacking in either material culture or spiritual knowledge. A network of love and friendship and loyalty to the one Cause and the One God, and to His Holy Manifestations, past and present, a net of spiritual brotherhood and faith, tied with knots of sincere friendship, without regard to nationality, country, or previous faith, is being woven around the world. It is the harbinger of that “Most Great Peace.”

Not for one moment do we “transfer our affections” from “one Master” to another; but the knowledge of the One, that is, increasing our love for the One that was, because the present throws light upon the past, and because we know, that in reality, there is no “is” nor “was,” but, “before Abraham was, I am”; and in “that Day,” which is known only to the Father. That “coming” is, was, and ever shall be, in the Manifestation by the Holy Spirit of the Word of God to man, through man.

You know that we believe and acknowledge Bahá'u'lláh to be the Manifestation of God in this age; that God, the Father has manifested Himself through Bahá'u'lláh, and has again revealed His Word, His Commands and Will to man, in a more complete and higher degree than ever before, and that He has ascended and left His Spiritual Kingdom on earth under the guidance of His Son, ‘Abdu’l-Bahá, ‘Abbas, “The Master.”

He, ‘Abdu’l-Bahá, has never claimed or acknowledged that He is the Christ, and has not permitted others to claim it for Him, but He lives the life of Christ, He fills the Office of Christ, He teaches the doctrines of Christ, and is saying to us many things of which Jesus said: “I have many things to say unto you, but ye can

not bear these now. But, when He, the Spirit of Truth, shall come, He will guide you unto all Truth, will reveal all things unto you." (This is the revealing of the present time, not that of the Pentecost.) His great and constant claim is simply that of servitude to all the beloved of God, to all the world of those who seek God, and entire self-abnegation in the Cause of God.

His declared office is the Servant of God and of man.

In a Tablet from Him, which is just received here, He answers certain questions asked Him regarding His Station. I will quote a portion of it for your assistance:

"Thou hast asked in regard to my station, the loftiness of my position and my greatness:

"Know, verily that I am 'Abdu'l-Bahá (the servant of Bahá) calling unto the Kingdom of God, spreading the teachings of God, and heralding unto the people the Favors of God. I am the banner of Peace, unfurled over the domes of the Kingdom, which gives shelter to the hosts of salvation. I am a star of love for the world (the people), which is shining unto the horizons. I am a caller unto union, harmony, concord, among all the nations of the world, summoning them unto the Light of Reality, and the Divine Truth; and I hold in My Hand the Chalice of guidance, give joy unto the people by the Wine of the Love of God, calling the people unto the Kingdom of God, and making firm the Way unto the Lord of Hosts, unto the Supreme Concourse, so that the souls may attain to the Divine Lights, the intellect may gain the Heavenly Attainments, and be trained under the shadow of the Word of God."

A great difficulty, even with earnest hearts, in the time of Jesus, was that they felt they could not abandon Abraham and Moses, for that One; but Jesus told them plainly that if they believed in Abraham and Moses they would believe in Him; and so today we say that if one believes in Jesus, the Christ, he will believe in this One, when He is made known to him. Those Jews did not abandon Moses when they accepted Christ, because they understood that Jesus came not to destroy the law and teachings of Moses, but to "fulfill"

them on a higher and broader scale; and so it is again in this blessed Time.

The Word is the bearer of the seed of Eternal Life. The vocaliser thereof, or the writer, the revealer thereof, is an instrument in the Hands of God. We honor the Instrument, we love It as an instrument and the giver of the Word, the exemplar, the sacrifice of self for humanity, the Mouth-Piece of God; but It is God and Him only that we worship, praise and adore. He only is the recipient of our central and real Love. We must not allow ourselves to confuse the lantern with the Light within it. What we love and cling to in Jesus is the character, the Attributes of God, manifested in Him; not to the man of such a height, build, weight and appearance. It all finally leads to God, only God the Father. We bow down and revere and love His Manifestations, because they are His Manifestations, not because of their personalities. Those who sought spiritual things looked into "The Master's Face and saw therein exactly what was perceived in the face of Jesus by those who had seen Him."

When He (Jesus) replied to Philip, the disciples understood and asked no more; but only they who were disciples, received that knowledge. In the Master's ('Abdu'l-Bahá's) personality is nothing remarkable, save wonderful sweetness and humility, combined with an indescribable power, dignity, and majesty; but these attributes are not those of the natural man, but of the Spirit, and it is the indwelling Holy Spirit that makes Him what He is. Mrs. Brittingham can tell you, she has "seen" Him. But He is not seen by all, who come into His Presence, although none escape a consciousness of an unusual influence ever emanating from Him. Before His Ascension, the Manifestation commanded all to turn their faces toward this One, and all who have sincerely obeyed that Command have found in Him such satisfaction of knowledge and of life, of interpretation and of example, that the advancing souls from all nations gladly bow before Him and acknowledge Him "The Master."

You say you wish your life to please Him. The way is simple, but difficult. It is to learn the Commands, and as much as you

can, to live them. It is to seek the priceless “Pearl,” the Truth, and to abandon all self-desires, to attain one thing, the Love of God. The first form of evidence of that Love is obedience, finding the truth, “receive it gladly,” and live it. Not asceticism, nor self-degradation, nor fleeing from earth’s activities, but rather all that which

love to God and love to man implies, the cutting of the self from the lower loves of jealousy, envy, greed, and putting on the garment of love, kindness, justice, mercy, the “Characteristics of God.”

If it be “He” Who hath manifested in this great Day, it is wise for us to seek and know and acknowledge Him.

THE RACES OF MEN—MANY OR ONE?

BY LOUIS G. GREGORY

Scientific Aspects

THE world today is making many discoveries in the realm of phenomena. The greatest of these concerns man himself, the laws which relate to his being and those which govern his relations with his fellow beings. Although many glooms and shadows still sway the minds of men, yet two great lights are shining with increasing splendor. One is science and the other religion. Through these luminous orbs men are coming to know each other better than they have ever known through past ages.

A century or more ago men with few exceptions accepted the dogma of eternal division and separation between various human stocks, which were regarded as distinct human species. This gave to any one of them the right by virtue of its material might to claim a station of inherent superiority conferred by Divine Power.

A few men of genius saw differently. One of these rare souls was Thomas Jefferson, author of the Declaration of Independence. It is altogether remarkable that writing at a time when special privilege was enthroned and human slavery was sanctioned by the laws of all lands, he should have declared it to be self-evident that all men were created free and equal. Was this statement an accident? Was it not his intention to imply that all *white* men were created equal?

No, that the great principle declared by the American Commoner was not on his part fortuitous is indicated by a further statement as well as by his personal attitude toward Benjamin Banneker, the Negro astronomer, who was his contemporary and by him was appointed as one of the surveyors of the site of the city of Washington. Writing about this colored scientist

to one of his foreign friends, President Jefferson said: *

"We have now in the United States a Negro, the son of a black man born in Africa and a black woman born in the United States, who is a very respectable mathematician. I procured him to be employed under one of our chief directors in laying out the new federal city on the Potomac, and in the intervals of his leisure while on the work, he made an almanac for the same year which he has sent me in his own handwriting . . . I have seen elegant solutions of geometrical problems by him. Add to this that he is a worthy and respectable member of society. He is a free man. I shall be delighted to see these instances of moral eminence so multiplied as to prove that the want of talents observed in them is merely the effect of their degraded condition and not proceeding from any difference of the structure of the parts upon which intellect depends."

Were Thomas Jefferson living today he might be classed with the school of modern scientists known as the cultural anthropologists. A hundred years ahead of his time he saw and proclaimed a great truth.

The scientific world today records numberless thinkers of like convictions and among the great naturalists a decided and irresistible trend toward the law of one humanity and the equality of all races.

Of old the human family was arbitrarily divided into five races, so-called, growing out of the existence of five habitable continents. Men in their fancies associated a different race with each continent. But scientific minds, even in the middle of the last century, did not agree upon this. Charles

* *The Gift of Black Folk*—Dubois

Darwin, perhaps the most famous of them all, records in his "Origin of Species," the views of a dozen scientists whose classifications of humanity into races in no two cases agree and cover divisions of race varieties ranging from two to sixty-three! Darwin himself freely admits the illusory and imaginary nature of these divisions of mankind, and declares that the way supposedly different races overlap and shade off into each other completely baffles the scientific mind in constructing a definition of race.

Because the term "races" continues to be used as designating distinct stocks or divisions of the human family, we shall here employ it. But it must be understood that its use is popular and colloquial rather than scientific and accurate. Definition implies a limitation. Logically it must be both inclusive of the thing defined and exclusive of all else. The difficulty arises, when we attempt to define race as a limited portion of the human family upon the basis of distinct physical characteristics, that the description invariably applies with equal accuracy to no inconsiderable number of other people not sought to be included in the said category. The divisions of mankind upon the basis of physical features are due to fancy rather than reality. Attempts to describe with any degree of accuracy those designated by such terms as Aryan, Mongolian, Indian, African, Malay, Nordic, Hebrew, Negro, invariably result in cross divisions, because all these groups overlap, and even when we select the most divergent types, as human beings they show vastly more points in common than signs of difference. The term "race" as applied to all mankind has a scientific and logical basis, but not so in its limited sense.

The historical records of mankind cover a very small portion of the vast period during which this earth has been populated. Yet even during that brief period the peoples of each continent have emigrated to other continents, associating with others and invariably mixing their blood. It is now universally known that the products of such admixtures are equally virile and fertile. This is a further indication that all races possess the same potentialities. Asiatics and Australians, Europeans and

Africans, North and South Americans, to the ethnologist all present signs of admixture, a process through which all have been broadened and made more rugged and strong. All the so-called races of mankind are mixed races, the mixing being a process which continues more rapidly today than in past cycles and ages.

It is also seen that among the various ethnic groups denominated races, each at some time during the brief period of recorded history, has been in the ascendancy. Each has in turn led the civilization of the world and each has at the time of its greatest success assumed that its superiority was fixed.

"Is not this great Babylon which I have built and must it not endure forever?"

The attitude of mind expressed by the words of an ancient king who came to grief through pride is as old as human error and as modern as the latest fashion show. Those who see the common humanity of all groups relieve themselves of a great burden imposed by thoughts of preference. For while it is true that some peoples at various times have advanced further than others, to the eye of reality this implies no inherent incapacity, but only lack of development.

In appearance the child is inferior to the adult, but the future may unfold another story. Wisdom looks with reverence upon the child who has that within his being the unfolding of which may make him the ruler of his kind.

The history of mankind unfolds an endless panorama of change. The most favored of races and nations have often lost their high estate. The most ill-favored of one cycle have sometimes in another period become the salt of the earth. To those who see humanity as one, apparent inequalities have no essential permanence.

However much opinions and emotions and customs may dominate human thoughts, the scientific world of today which reaches conclusions upon the basis of facts, is entirely agreed that there is no proof to establish the superiority of one racial group over another.

The backwardness of races and nations is due to poverty, ignorance, oppression, unfavorable environment, and similar condi-

tions, all of which are subject to removal and change, releasing the forces of true manhood for ascent to the highest plane.

It is perhaps of greatest interest here to let those who speak with authority express their own convictions upon the basis of provable facts.

Sir Arthur Keith, the great English anthropologist, says:

"The expression high and low does not apply to races."

Dr. Gordon Munroe, lecturer in Tokyo University, Japan:

"Modern anthropologists despair of finding distinctive races and are now generally agreed that difference of race is too illusive for scientific observation. Racial difference is mythical, though each individual—as a distinct expression of cosmic thought—differs in some degree from all his fellows, even to the skin of his finger tips.

"Nothing betrays the darkness of ignorance more than the arrogant assumption that pigmentation of skin brands its owner with obscurity of moral perception or darkened intellect, or in any way implies the co-existence of inferior physical traits . . . Like all exhibitions of prejudice, that of classification by skin color is illogical and inconsistent.

"It is sounding a discrepant note against the harmony of the spheres to call human color inferior or unclean. Not by darkness of skin but by darkness of soul shall humanity be judged in future ages."

Dr. George A. Dorsey in his book, "Why We Behave Like Human Beings":

"All human beings have skin pigment; it is the amount that counts. But high and low skin color is as sound biology as grading planets by color would be sound astronomy: Venus highest because whitest!

"There is no known fact of human anatomy or physiology which implies that capacity for culture or civilization or intelligence or capacity for culture inheres in this race or that type.

"We have no classification of men based upon stature, skin color, hair form, head form, proportions of limbs, etc., so correlated that they fit one race and one only.

"Nature is not so prejudiced as we are. She says there is a human race, that all hu-

man beings are of the *genus homo species sapiens*. She draws no color line in the human or other species."

Prof. G. H. Esterbrook of Colgate University, considering the question of racial inferiority in a recent number of the "American Anthropologist," states that there is no scientific basis for any such deduction.

"Again and again," he writes, "we have seen the case of a race or nation being despised, outcast, or barbarian in one generation and demonstrating that it is capable of high culture the next."

Prof. E. B. Reuter, University of Iowa: "The doctrine of racial inequality is pretty well discredited in the world of scholarship, but in the popular thought of America it is firmly fixed."

Dr. W. E. Burghardt Dubois, Editor of "The Crisis": "The increasingly certain dictum of science is that there are no 'races' in any exact scientific sense; that no measurements of human beings, of bodily development, of head form, of color and hair, of physiological reactions, have succeeded in dividing mankind into different recognizable groups: that so-called 'pure' races seldom if ever exist and that all present mankind, the world over, are 'mixed' so far as the so-called racial characteristics are concerned."

Prof. Edwin Grant Conklin, Chair of Biology, Princeton University; "With increasing means of communication as a result of migration and commercial relations, there is no longer complete geographical isolation for any people and the various races of mankind are being brought into closer and closer contact.

"Man is now engaged in undoing the work of hundreds of centuries; if in the beginning, 'God made of one blood all nations of men,' it is evident that man is now making of all nations one blood."

Prof. Franz Boaz of Columbia University, in his recent book, "Anthropology and Modern Life": "What we nowadays call a race of man consists of groups of individuals in which descent from common ancestors cannot be proved.

"If we were to select the most intelligent, imaginative, energetic and emotionally

stable third of mankind, all races would be represented. The mere fact that a person is a healthy European or a blond European would not be a proof that he would belong to this élite. Nobody has ever given proof that the mixed descendants of such a select group would be inferior."

These are but a few quotations from scientific sources to illustrate the modern trend. Even a superficial inquiry into the question of human unity and the potential equality of all groups discloses a wealth of thought based upon factual values.

To conclude that people because uneducated cannot be educated, is a rash presumption indeed. When Julius Caesar conquered Britain he found the most revolting forms of savagery, including the practice of cannibalism; yet these people in part form the background of one of the most enlightened nations of today.

It is quite easy to imagine a Roman statesman of two thousand years ago saying, "Rome is the Eternal City! All other peoples from their inherent incapacity for rule must forever be her servitors and slaves!"

But what can intelligence tests prove of inherent capacity unless those subjected to them have had equal advantages in the way of environment and preparation? Where dollars are spent upon the education of one race and pennies upon that of another, obviously all such tests are misleading.

In a recent number of the "American Anthropologist," Dr. G. H. Esterbrook remarks the extreme difficulty of measuring the intelligence of groups other than ourselves due to differences of culture, customs and language. This he illustrates by certain tests applied in the Philippine Islands in which it appeared that "the Filipinos were three years behind Americans in verbal tests (obviously due to the Spanish speaking natives being under the disadvantage of grappling with English), practically equal to the Americans in nonverbal tests and actually ahead of them in certain forms of mathematical ability."

Apropos of the intelligence tests a question which may not be impertinent is, what value has intelligence in the absence of moral stamina? In the application of

the intelligence tests what test is applied to determine this necessary concomitant of success?

The belief current in some circles that a long period of time, perhaps a thousand years, must elapse before people deprived of civilization can truly respond to its urge is unfounded in fact. Orientals whose background is different in numberless ways from that of the West appear in numbers at many of our great universities and with equal readiness with American youth acquire the arts and sciences. Youth taken from the African jungles with an age-long heritage of savagery have not only held their own in schools with students of light hue, but have oftentimes won high honors. The writer has met many native Africans whose virtues, attainments and polish do credit to the human race. It is clearly our duty to encourage people of all races to the end of making their contributions to the symposium of world culture.

Religious and Spiritual Aspects

The nineteenth century saw human slavery, as an institution sanctioned by law, banished from all civilized communities. The twentieth century sees the evolution of a new kind of freedom, one which liberates minds from hoary superstitions and ancient dogmas, one which vibrates with the consciousness of a common humanity. Men now see as never before that class tyranny brings unhappiness to the aggressor no less than to the victim.

The spread of the social sciences is bringing enlightening contacts among people of all races and nations. All the races of mankind, no matter how delayed their development in some cases may be, with encouragement, opportunity, sympathy and understanding, may attain the heights.

The colored philosopher and educator, the late Booker Washington, in his autobiography, recalled that during his boyhood he sometimes engaged in wrestling. On such occasions he observed that if he threw another boy to the ground, if he held him there he would be compelled to stay down with him; but if he arose the other boy would also rise. So his motto was, "All



March - 1930

The Bahá'í Students of the American University of Beirut, Syria.

men up! No one down!" Such is the true philosophy of life.

Among the early white settlers of America was at least one group that regarded the red aborigines as being worthy of the treatment of men. In Pennsylvania under the guidance of William Penn, white and red men entered into a bond of mutual trust that was not to be sundered as long as the sun should give light. This colony was thus saved from the bloodshed which disgraced most of the others. It seems a natural sequence that today the largest school supported by the American Government for the training of Indians should be on the soil of Pennsylvania, a commonwealth which has gained wealth and renown through upholding its standards of justice to men of all races.

In the memoirs of General U. S. Grant he relates how once when visiting the outposts of his army on Southern soil, a call was raised, "Make way for the commanding general of the army, General Grant!" To his surprise he saw himself surrounded by Confederate soldiers who had raised this call. Although these men were a part of an army with which his own was constantly fighting, yet these troops saluted him and made no attempt to capture him or do him bodily harm.

It had so happened that for some days the outposts of the two armies, Federal and Confederate, had touched each other and the soldiers on both sides, free from rancor, had become entirely friendly, exchanged what they possessed of the comforts of life as well as its amenities and were accustomed to salute each other's officers when they appeared. In the early days of the great war a similar condition of friendliness appeared among the soldiers of the contending armies in France.

If men engaged in deadly conflict can pause long enough to discover and act upon the basis of their common humanity, certainly the forces of peace should strive for the means of making it durable, and in this nothing is more desirable than a farewell to class tyranny and the banishment of what the sociologist calls the superiority complex from all the world. The light of science powerfully aids this.

Among the youth of the world there is a great and continuous awakening to the need of friendliness and co-operation among all races and nations. Recently, among many incidents of a similar nature, the writer had the pleasure of mingling with an inter-racial and inter-national group of students made up of representatives of Johns Hopkins University, the University of Maryland, the University of Delaware, Morgan College and Howard University.

Their faces shone with happiness as from the standpoint of biology, sociology, anthropology and genetics they discussed, almost without dissenting voice, the potential equality of all races and the desirability of their mingling freely without prejudice in all the activities and amenities of life.

With the usual naïveté, charm and courage of youth, they seemed to care nothing about what their elders, who were wrapped up in the traditions of the past, might think of their present acts and attitudes. And they had summoned to their gathering three modernist and learned scientists to confirm them in their thoughts. Thus the orb of science beams with increasing brilliancy upon a growing world of thought and discovery.

This light of science is but the reflection of a far "greater and more glorious Light" that has appeared with majestic splendor in the world today. This second light is Religion pure and undefiled from the Throne of God, or Temple of Manifestation.

The Bahá'í Revelation is the divine intervention in human affairs. Its ideals, teachings and principles will remove the superstitions that pall, the hatreds that blight, the prejudices that becloud, and the preparation for slaughter that now threatens the existence of all humanity.

Clearer than the deductions of science, weightier than the might of princes, wiser than the councils of statesmen, kinder than the hearts of philanthropists, and sweeter than the songs of seraphs is the Voice of God, calling all mankind to the unity of the human family, the oneness of the world of humanity. This is the true guidance of all men in their relationship with their fellows, whether they be of the same race or

nation or of others. The great law of universal well-being and happiness is set forth with a simplicity, purity, majesty and power which leaves no one in doubt.

"Verily the words which have descended from the heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness."

Those who move in the direction of the Divine Will as expressed by the Manifestation of God, His Holiness Bahá'u'lláh, have the mightiest confirmation to support their efforts and are assured of victory, no matter how difficult the way may seem. A distinguished Southern educator who heard the Servant of God, His Holiness 'Abdu'l-Bahá, address the Lake Mohonk Peace Conference in 1912, quotes Him as opening His luminous address by saying:

"From time immemorial we have been taught the Unity of God, the Unity of God, the Unity of God! But in this day the divine lesson is the unity of man, the unity of man, the unity of man!"

Dr. Samuel C. Mitchell declared that from listening to this holy man whom he recognized as a Prophet, he had decided for himself never again to draw a vertical line upon his fellow-men. The great horizon line which covers all mankind, is sufficient for him. How happily does this illustrate the power and penetration of the Creative Word, that it should raise up from a single utterance one who has declared and re-echoed it upon many platforms.

'Abdu'l-Bahá says: "God has made mankind one family: no race is superior to another. . . . God is the Shepherd of all and we are His flock. There are not many races. There is only one race."

Although the Sun of Truth is still largely hidden, "veiled by its own splendor," yet its rays are penetrating the remotest corners of the earth, creating in souls a consciousness which binds all hearts together. Common sense and reason are explaining away the barriers of color which are caused by adjustment of people to climatic states over long periods of time. Scientists in many fields of research are thrilled by the discovery of a common human heritage which they sometimes boldly declare in

words similar to those found in the sacred text. Statesmen, national and international, are making the Divine Spirit the foundation upon which they are striving to build a new social structure with justice to all, while in growing numbers people who take religion seriously are finding heart balm through their helpful interest in other people's affairs.

Some years ago the venerable Bishop of Georgia, Rt. Rev. Atticus G. Haygood, amazed his followers by boldly declaring in his book, "Our Brother in Black," that no attainment of the white race was impossible for the colored.

Governor Charles Aycock of North Carolina inaugurated a policy of large expenditure for education that would help white and black upon this basis:

"We hold our title to power by the tenure of service to God, and if we fail to administer equal and exact justice to the Negro we shall in the fullness of time lose power ourselves, for we must know that the God who is love, trusts no people with authority for the purpose of enabling them to do injustice."

Although the strongholds of prejudice seem invincible, the clouds of superstitions lower, the veils of ignorance overshadow and the resources of rancor prepare for strife, yet upon the plane of being the Sun of Truth is radiant and will remove in time all dust from minds and all rust from hearts, to the end that the true Glory of God and the brightness of man may appear in the unity of the world. The shadows of the sunset and the glory of the dawn are both revealed in the Words that follow from the pen of 'Abdu'l-Bahá:

"It is very strange to see how 'illusion' has taken possession of the hearts of men while 'Reality' has no sway whatsoever. For ample—*racial difference* is an optical illusion! It is a figment of imagination, yet how deep-seated and powerful its influence! No one can deny the fact that mankind *in toto* are the progeny of Adam; that they are offshoots of one primal stock, yet the optical illusion has so radically misrepresented this plain truth that they have divided and subdivided themselves into so many tribes and nations . . . Although

many intelligent men amongst them know that this racial difference is an optical illusion, yet they all confess their inability to stand firm before its uncanny, invisible power.

"The world of humanity is like unto one kindred and one family. Because of the climatic conditions of the zones through the passing ages colors have become different. In the torrid zone on account of the intensity of the effect of the sun throughout the ages the dark race appeared. In the frigid zone on account of the severity of the cold and the ineffectiveness of the heat the white race appeared. In the temperate zone the yellow, brown and red races came into existence. But in reality mankind is one race. Because it is one race unquestionably there must be union and harmony and no separation or discord.

"The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew. Personal amity, both in private and public, is emphasized and insisted upon. . . . Bahá'is believe that mankind must love mankind; that universal amity must be practised; that dead dogmas must be thrown away; that we are at the threshold of the Era of Interdependence; that we must forget prejudice and that universal love must become the dominant note of the twentieth century. . . . The tree of humanity is one and is planted by God. The origin is one and the end must also be one."

Thus it is clearly established through both religion and science that the only race is the human race. The illuminati of all groups today, upon the basis of the divine principle of the oneness of humanity, are working to build a new order in the world. Their ranks are widening day by day and among them are included all branches of the human family. They have crossed the borderland of separation and view with delight the world of unity. With reverence and appreciation they perceive the descent of heavenly guidance. In the sacred books of the past this divine favor is pictured as the Holy City.

The cities of the world today present to the gaze of the traveler striking contrasts between old and new. In days of yore the construction of homes was in the nature

of a castle. Each house was defended by a high fence or wall, behind which dogs barked furiously at all who approached, who were presumably foes until otherwise proven. Such places did not lack beauty. Nor were passers-by always wanting in charm. But in each case the beauty and charm were hidden by defensive battlements. Such are the cities of hearts when their love is concealed by the battlements erected by superstition and fear. In many of the new cities the absence of walls reveals velvet lawns and the varied charm of flowers. The adornments of the home, the sport of the children, the family co-operation in simple toil, create impressions of friendliness and accentuate the joy of life.

Those who visualize the City of God have faith in the final outcome of human destiny through a love that transcends all boundaries of race. Herein lies joy to the worker whose toil is linked with heaven as he serves mankind *en masse* as well as singly. Peace to the nations when ready to pursue those ideals that guide the people of splendor. Perfection in education when the youth are allowed to treasure the jewels of minds and hearts despite the obstinate barriers of caste. Wealth for governments when the huge sums now given to armaments are by common consent turned into channels of construction. Solace for the needy when deserts are irrigated, waste places reclaimed, slums removed, the deep yields its coffers and the earth its fruits. Illumination to humanity when every man sees in his neighbor a garment in which God has clothed the reflection of the Manifestation of Himself. Glory for the whole world when receptive to divine civilization which descends through the majestic revelation of His Holiness Bahá'u'lláh, the Shining Orb of His Covenant and the protection of His laws by which all races are banded together in the exaltation of service.

The story runs that a youth long absent from home in pursuit of education returned and was overjoyed to find that he now had a younger brother, born during his absence. He eagerly and lovingly embraced the new-comer. But alas! That child of immature years seeing in his brother only a stranger and all unaware of the relationship made a



View of the Shrine on Mount Carmel with the terraces (illuminated).

great outcry, wiggled out of his arms and even scratched his brother's face.

Such is all too often the attitude of people of one group toward those of another when uninformed of the divine law which makes all men brothers. Such immaturity in a time of rapid changes must soon happily pass as that which is real comes more and more into view.

That reality is the co-operation of all mankind in productive enterprises, the

awakening of spiritual life, the assurance of the way of God, and the enkindlement of the flame of divine love which removes all clouds. To forsake prejudice is better far than to amass wealth. The conquest of animosities is far greater than victory over one's foes. The struggle for universal good is far nobler than the desire for personal success.

The Glory of the rising Sun reveals the way. Victory and joy to those who strive!

HAIFA—AND THE BAHÁ'Í

BY DR. JOHN HAYNES HOLMES

BY eight o'clock we were speeding down the mountain highway to our next stop, Haifa. This city is the port of Palestine, now a dangerously open roadstead where ships can land only in small boats and in good weather, but soon to be made by extensive building operations the finest harbor on this Mediterranean coast. I was coming here to examine this project, and to visualize the fleets of ships which would be floating in years to come upon these waters. I wanted also to see the Technicum, the famous institute of technology and preparatory school, founded years ago by the Germans and now the property of the Zionists. But most I wanted to see in this place the head of the world-wide Bahá'í Movement, Shoghi Effendi, and make my pilgrimage to the graves of the immortal Prophets of this noble faith. This was my desire on behalf of American friends, and in expression of my own devout reverence for this great inclusive religion of our time.

Our first view of Haifa was from Mt. Carmel, where Elijah in the ancient day co-founded the prophets of Baal. What a place from which to summon the witness of Jehovah! On the left, the dazzling blue of the Mediterranean; on the right, the wide curve of the beach sweeping to the walls of 'Akká; in front the bay, with one great ship and numerous smaller craft peacefully at anchor; below, like a tumbling water-fall, the white stone houses of the town; and just in the center, like a lovely gem, the garden in which reposed the bodies of the honored Bahá'í dead.

We visited this garden the next morning, after a special audience with the head of the Bahá'í Movement. In the center towered the cluster of noble cypresses, beneath whose grateful shade the venerable 'Abdu'l-Bahá sought quiet and refreshment. Around these trees, winding from terrace to terrace, and lined with giant hedges of

geraniums, were paths, paved with broken fragments of red tile, which tempted the feet to meditative wandering. Rose bushes, gorgeous with blossoms a few weeks hence, broke frequently the stretches of fresh, deep-rooted grass. On the lowest terrace, facing a straight avenue which shot down, and then on like an arrow, to the sea, was the granite mausoleum. We removed our shoes, in accordance with Arab custom, and stepped into the large room, dimly lighted, through stained windows, in which lay the body of 'Abdu'l-Bahá. I remembered him as the wise and gentle sage with whom I had talked on his last visit to America. Now his noble face was still in death beneath this richly inscribed drapery upon the floor! We stood shoeless upon rugs so soft and heavy as to be warm to the feet. We saw silver vases laden with flowers standing like candles about the grave. A great peace lay upon the place. I had never seen a tomb so beautiful! After long moments of reverent salutation, we moved away, and entered a second room where lay the body of the Báb. This great Forerunner of the faith, martyred in the awful persecutions of the early days, for years had had no rest. His body had been snatched secretly from place to place by loyal disciples, hidden wherever a moment's security could be won. But here at last it had found peace, and therewith itself had become a shrine. In this room, as in the other, were the rugs, the vases and the flowers. This dauntless hero of the spirit was not without his great reward!

Bahá'u'lláh, the third of the great trinity of Bahá'í leaders, was buried across the bay in 'Akká. In the afternoon, under the escort of a cousin of Shoghi Effendi, also grandson of 'Abdu'l-Bahá, we started for this ancient city. Our way led us first along the hard, clean beach of sand which stretched across the roadstead. It had been



A group of the Bahá'ís of the Village of 'Aváshig, near Baghdád, 'Iráq.



Bahá'ís of the Village of Adhyábih, near Baghdád, 'Iráq.

storming, and the waves were running high and breaking in wild cascades of foam. Fishermen were busy, as high winds and dark skies drove in the fish. Some were launching their huge boats through the breakers; others, far out upon the waves, were dragging their heavy nets along the deep; still others had landed and were laboriously hauling their catch to the shore. At intervals among the fishers walked long caravans of camels, each patient beast contrasting strangely with the background of sea and sky. Far ahead loomed the ancient city, its ridge of close-packed houses surmounted by the huge bulk of the mighty citadel and a minaret so graceful as to suggest a dream of paradise. Here, in this bay, had floated long ago the fleets of the Phoenicians. Later ages saw the ships of Genoese, Venetians and Pisans, for 'Akká was a great port. Paul came to this city, and stayed a day. Richard Cœur de Lion landed here with his mailed warriors of the third Crusade, and defeated Saladin in one of the fiercest sieges of the time. Napoleon six hundred years later was not so happy, for against this citadel his artillery beat in vain, and his dream of an Eastern empire faded away forever.

We went to the citadel, incidentally to see this relic of the Crusaders, primarily to visit the prison cell where Bahá'u'lláh had been held captive through so many awful years by his persecutors. As we mounted the huge walls, twenty feet thick, we heard the muezzin chant his call to prayer from the nearby mosque. The Muslim ruled this battleground today. Our escort was influential and tried hard, but we did not see Bahá'u'lláh's cell. For the citadel is still a prison—we saw the striped convicts in the yard!—and visitors could not be admitted. We sought consolation in walking the corridors where centuries before the

mailed feet of knights and squires had noisily trod, and in visiting the astounding subterranean church built by the Crusaders beneath the citadel. It had been filled up with dirt and rubbish long ago by the Saracens. We stood on the top of this mass of dirt and touched the capitals of the huge pillars which supported the groined roof just above our heads. Very soon now the church would be excavated and its grandeurs brought to light. Meanwhile, we had had this curious experience of entering the edifice from above instead of from below.

Another fifteen minutes, and we were in the Bahá'í garden where lay the remains of Bahá'u'lláh. Huge cypresses and palms were close about; the same red-tiled walks threaded their way through luxurious grass and flowers. A strange peace again dropped down upon us from the encompassing atmosphere of beauty. With eager reverence we once more removed our shoes, and stepped into the sacred presence of the Prophet's tomb. Was it because this great man reposed alone that I was so deeply touched? Or was it because a sense of the man's greatness came sweeping suddenly upon me? Bahá'u'lláh was not only the supreme genius of the Bahá'í Movement; he was without question one of the supreme spiritual geniuses of history. There have been few in any age to compare with him in point of insight, vision, lofty thought and noble speech. I felt this as I stood within this quiet place. Were it possible to stand by the grave of Jesus, I felt I should be moved in this same way. Here, appropriately, was not darkness, but light; not gloom, but glory. These Prophets' shrines are truly among the sacred spots of earth.

From "Palestine: Today and Tomorrow," Macmillan, New York, 1929.

A VISIT TO RUSTUM VAMBÉRY

BY MARTHA L. ROOT

The following interview of Miss Martha L. Root with Mr. Rustum Vambéry recalls the deep friendship which existed between his father and 'Abdu'l-Bahá. Prof. Vambéry, Sr., one of the great scholars of the last generation in Europe, an authority on Oriental civilization, in the course of his study of religions gained a first hand information and experience by actually joining, as a follower, the different religions. In the Bahá'í Faith he found at last the perfect religion. In a letter which he addressed to 'Abdu'l-Bahá, he expressed, among other things, this significant thought: "Every person is forced by necessity to enlist himself on the side of your excellency and accept with joy the prospect of a fundamental basis for a universal religion of God being laid through your efforts. . . . I am hoping that the ideals and accomplishments of your excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity."

MR. RUSTUM VAMBÉRY of Budapest, editor of one of the leading magazines of Hungary, is a man of the New Day. He is trying to work for national and international co-operation.

Having tea with Mr. and Mrs. Vambéry in their charming home on the heights of Buda Hill overlooking the beautiful Danube, in the very center of Budapest, I asked Mr. Vambéry to tell me about the meeting of his father, the late Arminius Vambéry, and of himself, with 'Abdu'l-Bahá in 1913.*

Mr. Vambéry searched through a package of his father's letters, and there in the parcel of letters from the Prince of Wales, Sir Henry Irving, Roland Bonaparte, and Lord Curzon, was the letter which 'Abdu'l-Bahá had written to his father, Arminius Vambéry.

"I first met 'Abdu'l-Bahá," my host remarked, "in my father's home, situated on the Pest Side of the Danube at 27 Francis Joseph Quai. Father later explained to me much about the Bahá'í Movement. It struck me then, just as it does now, that the Teachings of Bahá'u'lláh met the actual need of this day. Our different European religions—Christian—are based on a more primitive idea of mankind than has developed in modern times. Our religion is

based on the individual struggle for life, whereas the teaching of Bahá'u'lláh is based on co-operation and mutual aid of man which is the leading idea of modern civilization. Therefore, Bahá'ism is a religious equivalent of the structure of modern society. It agrees with the thoughts of modern Europeans. What we are striving for,—you may call it love, peace,—all the same it is the co-operation of man. This our aim is expressed in the Teachings of Bahá'u'lláh, expounded and lived by 'Abdu'l-Bahá. This is what struck me so forcibly. More or less we are unbelievers in Europe."

Mrs. Vambéry said all the different Christian creeds which ruled Europe for centuries and centuries had been unable to attain this end of co-operation,—to convince people to love each other instead of fighting each other. Mr. Vambéry said: "For my part I consider it in a symbolic way as a solvent, this Bahá'ism, which will unite all mankind regardless of races and classes. This was why my late father had such esteem for Bahá'ism. The Teachings of Bahá'u'lláh were coincident with my father's general view of the needs of the world, and because of this he was a great admirer of this Bahá'í Movement. I do not know whether you call it a religion, it depends on what you mean by a religion."

Then Mr. Vambéry went on to speak of the history of Hungary and her present sit-

* See Vol. III, *The Bahá'í World* in section "References to the Bahá'í Faith." Also *Star of the West*, Vol. IV, pp. 284-286.



The late Professor Arminius Vambéry of Budapest, Hungary, one of Europe's most renowned Orientalists who welcomed 'Abdu'l-Bahá to Budapest in 1913.

uation, but one feels that Hungary may become a center of peace. Suffering nations and suffering men have high ideals. Other leaders, too, felt this for they said that Hungary is peculiarly fitted to unite the East and the West.

Mr. Vambéry stated that Hungarians were very devoted to grand ideals, and that the soul of Hungary is noble and tolerant. From the conversation with Mr. Vambéry, with members of the Peace Societies and many other thinkers of Hungary, the writer felt that the Bahá'í Movement could develop there very rapidly. The peasants of Hungary are very tolerant. Hungary was the first country to forbid sorcery and to

have a law as far back as the twelfth century against burning or massacring people for religious sorcery. The tolerant Hungarian nation, it is said, was the first in the nineteenth century to receive the Jews and give them equal rights. It was one of the first countries on the Continent to abolish the slavery of peasants, and to give peasants freedom to go to other countries.

Mr. Vambéry has placed his father's books in Persian, Arabic and English, upon the Bahá'í Movement, in the Library at Budapest, and like his father he has written fairly and discerningly upon the Teachings of Bahá'u'lláh for this universal age.

THE BAHÁ'Í CAUSE AT THE TWENTIETH UNIVERSAL CONGRESS OF ESPERANTO AT ANTWERP, BELGIUM, AUGUST, 1928

BY MARTHA L. ROOT

THE world no longer disputes that Esperanto is not a living language. Several recent International Congresses in Europe have used this international medium as the official language for one and only one translation. For example, if speeches are given in French, English, German, or other tongues, the interpreter gives the talk in Esperanto. So successful has this proved that some of the greatest world congresses in 1929 are to use Esperanto. Among the latter are: Third Biennial Conference of World Federation of Educational Associations which will meet in Geneva, Switzerland, July 26-August 4, 1929. Thousands of delegates are expected. The International Bureau of Education in Geneva states that possibly, too, there will be a Conference of International School Correspondence in Geneva, three days before this Congress, and this Conference will recognize Esperanto. The New Education Fellowship Conference which is to be held in Copenhagen, August 6-16, 1929, will use Esperanto as the official language for translation. It is an interesting fact that all over the world, delegates seeing that Esperanto is to be used, begin to study it so that they will be able to understand. Perhaps the best propaganda for Esperanto is not to talk about it, but to use it!

The International Congresses which so successfully introduced Esperanto this season were: the Inter-religious Congress for Peace, in The Hague, Holland; the World's Youth Congress for Peace, in Eerde, Holland; World's Congress of Religious So-

cialists, Le Locle, Switzerland; the International Congress for Workers' Education in Gottenburg.

The Inter-religious Congress for World Peace at The Hague July 30-August 2, was the first of its kind which has ever been held in Europe. It is the mother Conference of scores of others which will be called in Central Europe. Pastors, peace workers, city officials present, who formerly had not known much about Esperanto, were amazed that so many delegates easily understood every word. They bought Esperanto books and returned home to learn this international language which is gaining such favor throughout the world.

Americans who expect to travel in Europe will find Esperanto a passport to all progressive movements. Esperanto is also a language of brotherhood. The Esperantists belong to the new age. Among them are the standard bearers of universal education, and of the new economic solution; scientists, health specialists, broadcasting experts. The man or woman who knows Esperanto may meet the minds, the souls of European culture.

Speaking one day with Dr. Edmond Privat, President of the Universal Esperanto Association, one of the great authorities on this universal tongue, the writer asked him: "How would you answer the professor or linguist who speaks perhaps twenty languages and without ever having looked into Esperanto to see what it really is, says, 'Oh, Esperanto is an artificial language.' Was not every language in its very beginning

an artificial language—made through art?" Dr. Privat replied, "In a way, yes, Esperanto is an artificial language, but in another way, no, it is not. The basis of the language was only a very limited vocabulary of roots already international and a few rules of grammar. Forty years have elapsed and the language has grown, being enriched by a more and more frequent use. A language is not contained in a book; but in the vast material of living expressions made by the people who use it. The only artificial part is the endings, the formation of new words by combinations of roots, and by adding existing suffixes which give an almost unlimited vocabulary. The power of combination in Esperanto is so much freer that the possibilities of this universal tongue are extraordinary."

To people who have traveled and met the statesmen and the masses in different lands, it is evident that any national tongue is not only not acceptable as a universal help-language, but it is unsuitable to the international thought content of a new universal cycle.

People who go as representatives from fifty-four countries to the League of Nations in Geneva, for the most part speak French or English or both. All speeches in the Society of Nations sessions are translated into French and English. Some speak in their native tongue and provide their own interpreter and their words are again translated. Much time is tediously lost, much money spent for interpreters and translations and printed matter in several languages. However, the International Labor Bureau in Geneva has quickly seen the advantages of Esperanto and it has issued a separate Bulletin in this language and conducts a newspaper service in Esperanto.

Next door to the Antwerp Universal Congress of Esperanto, Brussels had an International Labor Congress in August where every speech had to be translated three times. Le Locle, Switzerland, was the scene of a wonderful Inter-religious Congress of Socialist Christians, in August, where every delegate was like a flame of spiritual fire burning to help humanity to world peace and to spiritual brotherhood. Esperanto was used successfully, and the fol-

lowing resolution was adopted for the next Congress which is to be held in 1930: "The International Congress of Religious Socialism having used Esperanto as the only translated language, recommends to all the groups in different countries to begin the study of this language to facilitate the international contact and the next Congress in particular."

Universal education is not alone for the leisured few who have time and means for higher learning and the mastery of many languages. The task of twentieth century educators is equally to equip the working classes of the world with a universal auxiliary language, and Esperanto is a path to international comprehension and expression that the laboring people can follow.

The Twentieth Universal Congress of Esperanto held in Antwerp, Belgium, from August third to eleventh, was attended by 1,500 delegates from forty-two countries. A letter of salutation to the delegates from Shoghi Effendi, Guardian of the Bahá'í Cause, was read at the opening session, as follows:

Haifa, Palestine,
May 4, 1928.

Dear Fellow-workers:

On the occasion of the opening of the Twentieth Universal Congress of Esperanto, I wish to reaffirm, in the name of the Bahá'ís of both the East and the West, the sentiments of good-will, fellowship and loving sympathy, that animate the followers of Bahá'u'lláh in their attitude towards the work in which you are so nobly and devotedly engaged.

I can assure you that the members of the world-wide Bahá'í community follow with increasing interest and genuine hope the progress of your labors, and feel that by your high endeavors you are promoting one of the outstanding principles proclaimed by Bahá'u'lláh.

They share with me the fervent hope that in the days to come closer bonds of co-operation and fellowship may bind the Esperantists of the world with our beloved Faith, and that the establishment and maintenance of intimate relationships between Bahá'ís and Esperantists may prove conducive to the betterment of mankind.

May the Almighty guide and bless your deliberations, and graciously assist you to bring into closer understanding and communion the divers peoples and nations of a sorely divided world.

Your true brother and well-wisher,

SHOGHI.

Representatives from governments and more than fifty international associations sent greetings. Hundreds of letters and telegrams were received from national societies. It was announced that one hundred and sixty-seven radio stations now broadcast Esperanto, and there was much discussion about using Esperanto for Moving Pictures and for "Talking Pictures" or "Movietones."

Two Bahá'í Esperanto sessions were held as part of this great Congress. Miss Lidja Zamenhof, youngest daughter of the late

Dr. L. Zamenhof, creator of Esperanto, was the honorary President at both sessions and spoke eloquently at the opening. Dr. Heinrich Nienkamp (author of "Uncrowned Kings"), Bahá'í and well-known writer in Europe, had a paper on "The Bahá'í Movement and Politics"—politics in the sense of the influence upon national and international affairs if the Principles of Bahá'u'lláh were followed. Mr. H. S. Muḥammad Rawhání of Rasht, Persia, gave an address on "The Bahá'í Movement and Esperanto in Persia"; Mr. Vuk Echnér of Prague spoke on "The Spirit of the New Day"; Mrs. Mary Hanford Ford of New York City on "The Succession of Prophets"; and the writer on "Universal Education for World Peace." Distinguished Esperantists from several countries spoke briefly. Miss Julia Culver of Chicago did much to help these two sessions.

SHRINES AND GARDENS

BY BEATRICE IRWIN

THE summit of Mount Carmel overlooks one of the choicest shrines of earth—the Holy Land, and a portion of it, that is vibrant with records precious for all time.

Here great civilizations have known their ebb and flow, the turning point of their tides marked by such names as David, Moses, Solomon, Alexander the Great, Xerxes, Pythagoras, Hadrian, Herod, Elijah, and Jesus of Nazareth. The later days are starred by such names as 'Umar, Richard Cœur de Lion, Napoleon, Saladin, and Bahá'u'lláh of 'Akká.

These master builders, secular and sublime, have all passed through Palestine and left some seal of their splendor in the archives of human and spiritual power.

Scripture records that Carmel was the center of the great struggle that occurred between the prophets of Jehovah and the priests of Baal, culminating in Elijah's triumphant invocation of celestial fire which consumed the offering on the altar! On the Western slope of the Mount, one sees the rock cave from which this prophet is supposed to have made his ascension, and the Bible refers to Carmel as a place of Sanctuary and fertility: "Thine head shall be upon thee as Carmel," "like Carmel and Bashan shake off their fruits" (Song of Solomon).

Today, golden sandstone, pine, olive, cypress and banners of wild flowers, cyclamen, anemone and orchid commemorate the drama of the past, and form a vivid and aromatic background for the fateful present, fateful because Palestine has entered upon a new era in her history.

At the foot of Mount Carmel lies the modern town of Haifa with more sloping and red-tiled, than flat oriental roofs. The new harbor now under British construction overlooks a bay which curves in a sickle of golden sand to ancient 'Akká built on a promontory some miles distant.

At sunset her battlements blaze like the burnished shields of the Crusaders who have made her famous in history. Between Haifa and 'Akká lies the green valley of Kishon, a vast prairie whose spring verdure unmarred by human dwellings breathes a primeval calm, and above this pastoral panorama of the Carmel Range, in the distant ether, Mount Hermon raises an altar of eternal snows.

In spite of modernization and colonization the Holy Land still exhales an ineffable calm, and the deep gladness of unutterable things. Here the mysteries of spirit and matter mingle, and are poised in a balance that presages a new world order.

Historically, mystically and humanly, Haifa and 'Akká seem to be appropriate dawning points for a new spiritual drama whose outline is already dimly discerned in the world today.

Not so long after the invincible walls of 'Akká repulsed the cannon of Napoleon, a Persian of noble ancestry and his family were sent as Turkish prisoners to the fort on charges of sedition, political and spiritual. The name of this prisoner was Mirzá Husayn 'Alí of Tíhrán, known to his followers as Bahá'u'lláh, or the "Glory of God." His disciples claim that he came in fulfilment of many prophecies in the sacred books and also in confirmation of the teaching of one who was known as the "Báb," also a Persian, who in 1844 proclaimed himself as the forerunner of a divine Messenger. In 1863, in a garden outside Baghdád, Bahá'u'lláh announced himself as the "Promised One," who had come to abolish the bitter differences of creed and color and to establish an age of universal religious tolerance, peace and international solidarity.

This declaration resulted in a forfeiture of all worldly possessions, and an imprisonment and political parole of forty years. Incarcerated at first in Constantinople and



Dr. Ludwik Zamenhof, author of the Esperanto Language.
15 December 1859—14 April 1917.

Adrianople, this prophet finally reached 'Akká where for 23 years his prison life and spirit commanded such respect, that he was eventually granted permission to inhabit a mansion some miles outside the town, and here he spent his remaining years in writing the many books which form the basis of his teaching today.

He was buried in the garden adjoining his home, in a peaceful bower of fragrant flowers and trees, devoid of pomp, set in the stillness of deep meadows, starred by cypress and olive and framed by the turquoise of the sea. All the mines of Persia could not produce the tribute of a rarer blue.

Close to Bahjí which is the name of this shrine, meaning delight, Bahá'u'lláh caused another garden to be built, where he sometimes retired, and taught a chosen few.

This garden is comparatively small in area, but unique in setting and style, for it constitutes an almond shaped islet around which the historic Belus flows. In this river bed shells of the murex have been found, from which the royal Tyrian purple was formerly extracted.

At one end of the garden stands a small two-story wooden house, where the prophet rested. It overlooks a grove of pomegranates which leads to the central section, where a fountain, two great mulberry trees, and a semicircle of low carved wooden benches form an intimate arena. Beyond this lies a long straight stretch of lawn punctuated by giant Arocarias and bordered with paths and beds of roses, pansies and freesia; this landscaping having been recently planned by Shoghi Effendi, the great grandson of Bahá'u'lláh.

This spot is called the Ridván, in commemoration of the garden outside Baghdád in which Bahá'u'lláh pitched his tent (April, 1863) and in which he first proclaimed his message. The first plan of the Ridván near 'Akká was originated by Bahá'u'lláh's eldest son, 'Abdu'l-Bahá, who with many other disciples actually carried the foundation earth from neighboring places to this spot. Pilgrims also walked from Persia on foot bringing rare plants, and many offerings were sent from Egypt and America. As one roams in the fragrant calm, one is grate-

ful for the human love and labor that have created this oasis of beauty and memory, musical with the sound of flowing waters and wind-swept trees.

To Bahá'is the Ridván is another point of pilgrimage, and in a sense, the first earthly point of liberation for the message of Bahá'u'lláh, who, emerging from the grim fortress of 'Akká, lived on parole at Bahjí, but in the Ridván was freed from worldly settings and restrictions, and encircled only by the verdant immortality of nature, and the inspiration of his own thoughts.

It is recorded that this messenger greatly loved gardens and the radiance of natural retreats, and that resting one day in a circle of cypress trees more than half way up the slopes of Mount Carmel, he conceived the vision of that second shrine and garden, which now guards the mortal remains of the Báb, and 'Abdu'l-Bahá, better known to Bahá'is as the "Master," and to the world as Sir 'Abdu'l-Bahá 'Abbás of Haifa, knighted by the British Government for his rare services of help and conciliation during the difficult period prior to, and following the British occupation of Palestine.

For in 1909 'Abdu'l-Bahá was permitted to come and live in Haifa with his children and grandchildren, and to carry out, in a program of memorable public service, the progressive and humanitarian ideals which are the basis of his Father's Revelation.

The writer was privileged to meet him daily for six months in Paris, and to marvel at the universality of his knowledge in response to the questions of all sorts and conditions of men, and to the breadth and depth of his sympathy with the realities of existence.

Of all the works founded by 'Abdu'l-Bahá, possibly the building of this shrine on Mount Carmel is the most poetical, mystical and universal in appeal—a beacon of spiritual progress, set on the very spot where the prophets of Jehovah confounded the priests of Baal, and surrounded by the fragrant fertility for which Mount Carmel is famous, the shrine and its nine terraced gardens are already recognized by travelers of all denominations, as one of the inspiration points of Palestine, a haven of beauty



Night-view of the Shrines on Mount Carmel.

that interprets death in terms of larger life and creative growth. The plan executed by 'Abdu'l-Bahá presents a square edifice of simple lines built in golden sandstone quarried from Mount Carmel, and divided into nine chambers of lofty proportions—six of these chambers are completed, the remainder are approaching fulfilment. During the early days of construction the Turkish Government, suspecting 'Abdu'l-Bahá of erecting a fort, imprisoned him again for a while, but the integrity of his purpose established, he was permitted to complete the work, and himself performed the ceremony of descending into the vault and placing the remains of the Báb in a marble sarcophagus brought from Rangoon for this purpose; the original box having been transferred from Tíhrán by gradual stages and with much caution and difficulty.

In November, 1921, the body of 'Abdu'l-Bahá was placed in the adjoining vault, and the life work and example of this great teacher was eulogized in funeral orations by prominent members of every religious sect in the community! In the gardens planned by his love, nature still offers her poems of perfume and praise.

At the time of 'Abdu'l-Bahá's ascension, the gardens were only in their initial stage of development, but in an incredibly short time, under the direction and devoted zeal of his grandson, Shoghi Effendi, they have attained to their present mature beauty; Shoghi Effendi appointed by 'Abdu'l-Bahá as the Guardian of the Bahá'í Faith in the world today, has brought the brilliance of a cultured mind, and the wisdom of a loving judgment to the creation of this verdant memorial, which holds infinite promise for the future, as well as a stable satisfaction in the present. Supported in service and executive authority by the world body of Bahá'ís, he has unfurled this richly embroidered banner above the blue bay of Haifa where the port is also rapidly nearing completion. There seems to be a psychologic kinship between these two new gates of peace and progress, which the modern world will become increasingly aware of.

The gardens at present cover an area of

several acres in which 2,500 trees of various varieties have already been planted, predominance having been given to palm and cypress which border the four graduated avenues by which one approaches the shrine.

These short terraced avenues are broken by eleven flights of steps, and bordered with crimson geraniums—to the right and left of these avenues lie terraced retreats, in which lines of roses, stocks and other flowers bloom, in company with olive, almond, fig, apple, orange, loquat and pomegranate trees.

The shrine occupies a semicircular eminence clasped by broad green lawns that command a view of the harbor and country for miles around, with the prison fort of 'Akká running out its white arm of remembrance in the blue distance. Behind the shrine on a slight elevation towers the circle of ancient cypress trees, under whose shadow Bahá'u'lláh conceived and commanded the execution of these gardens, as a suitable resting place for the remains of the Báb. They are now an oasis of joy for all creeds, classes and nations. Travelers on the great ocean liners which anchor in the port seldom miss a visit here, the gates are open day and night, and towards dusk shepherds and Arab women carrying their babies on their hips stroll through the dewy fragrance chanting their prayers, or fragments of song. One afternoon within the space of an hour, the writer, who was sitting reading in the gardens, was addressed with inquiries by no less than six nationalities: two student groups—Russian and German, a party of Arabians, two Turkish ladies, a Jewish professor and his wife, and a group of American archeologists. All unanimous in their appreciation of this common meeting ground, they seemed to embody the hope and promise of Bahá'u'lláh for the fulfilment of universal peace, international solidarity, and the foundation of a new day in which the truth of his own words will come to pass. "Ye are all the leaves of one tree, the drops of one sea," and "let not a man glory in this, that he loves his country, but rather in this, that he loves his kind."

AN AUDIENCE WITH KING FAISAL

BY MARTHA L. ROOT

JANUARY SECOND, 1930, I had the great honor to be received by His Most Gracious Majesty King Faisal of 'Irâq. The meeting took place at 9.45 o'clock in the morning, in his beautiful Secretariat in Baghdád. I had come through the main thoroughfares of this colorful, interesting city where the tenth and the twentieth centuries, medievalism and the last word in modernity supplement each other. No city could be more thrilling to tourists than Baghdád. Its very name will interest you; it used to be called Dáru's-Salám, which translated into English means "Abode of Peace." This name is prophetic, for in the centuries ahead Baghdád is going to play a great rôle in universal peace—but that is not this story.

As the swift motor car turned into the Royal tropical gardens, aeroplanes circled high in the heavens overhead, while the great palm gardens themselves were carpeted with thousands of low-growing chrysanthemums in every tone of yellow and bronze, and mingled with these were many roses. The large long-extending one-story building, a European designed structure, was enhanced with great columns of beautiful Mosul marble. (Mosul, as you may know, was the Nineveh of Biblical days.) The whole Secretariat with its gardens was situated on the Tigris River, and it is not very far from the historic Ridván Garden where Bahá'u'lláh declared His Mission in 1863.

Although the writer was fifteen minutes ahead of the hour for this interview, His Majesty King Faisal, who is very prompt, a man who works with tremendous energy and devotion to his people, had already arrived. He said he would receive the visitor immediately—so the early comer had the favor of a longer audience. The writer was

shown into a richly furnished drawing-room perfect in appointments. It was London's best, with marvelous furniture and eastern rugs whose designs and colors made one wonder if Babylon left these as a rare remembrance of the glory of ancient Mesopotamia, the land we now call 'Irâq.

His Majesty the King, dressed in the conventional morning suit and with uncovered head, did not sit upon a throne; he came forward and extended his hand in greeting with a friendliness which showed he is the highest representative of Arab refinement which has come down to us through all the centuries from his glorious ancestor the Prophet of Arabia. For this cultured King is a direct descendant of Muḥammad; he is the son of the Sherif of Mecca, ex-King Husayn of the Hijáz. His Majesty King Faisal is very handsome, a man not yet in the fifties, who has a most deep and striking expression, for his soul has lived and learned and trusted God. He is very bright, very cultured and very charming. It was not a solemn, ultraformal interview; he was very dignified but smiling, gracious, and like a true statesman he concentrated to give his best thought. He was democratic and he stands ready to serve mankind.

The writer knew that he met 'Abdu'l-Bahá in Haifa, Palestine, and so, after giving to His Majesty the warm greetings of Shoghi Effendi, Guardian of the Bahá'í Cause and the salutations of all the family of 'Abdu'l-Bahá, her first question was: "What was your impression of 'Abdu'l-Bahá, Center of the Covenant of the Bahá'í Movement?" Thoughtfully His Majesty replied: "'Abbás Effendi, for that was the name I always used in speaking with 'Abdu'l-Bahá, impressed me as a very great, intelligent, wise man. I had great respect for him because he was working for the



Section of the Bahá'í Esperanto Conference, part of the Universal Congress of Esperanto in Antwerp, taken just before the first session. In the front row seated, Miss Lydja Zamenhof in white, who served as honorary President of the Conference, and representatives from England, Persia, Germany, Holland, United States and other countries.



A group gathered for a Bahá'í talk. Miss Holsapple second from right.

welfare of all humanity. I met him just ten years ago, in 1920, in Haifa, Palestine."

As His Majesty is a very busy man with ten people to see in the next hour, most of whom are diplomats, the journalist tried to be concise. The second point: the writer stated that all Bahá'is in the five continents have heard of the interest His Majesty King Faisal is taking to settle the matter of the Houses of Bahá'u'lláh in Baghdád with justice to all parties concerned, and the Bahá'is are very grateful to him. The King replied that he had only done his duty, that he had done what was necessary to maintain justice in this matter. His own words were: "Justice will always be followed. We have formed a committee to study the whole problem and settle it in such a way as to satisfy all groups interested in this matter." He was so considerate, so frank, and gracious about the whole question.

Thirdly: His Majesty said that he certainly believes in the harmony and co-operation of peoples of all religions. He explained that in 'Iráq this co-operation may be realized even before it is in other countries, because evolution here is very rapid. He says this religious world unity may arise here much sooner than we think!

Fourthly: we spoke of 'Iráq and the League of Nations. His Majesty King Faisal says that the British Government has made a definite promise that 'Iráq shall enter the League in 1932, and he believes this promise will be fulfilled absolutely.

Fifthly: the writer asked him if he believes in an Arab United States, and he replied that it is the ideal of every true Arab.

The sixth question was: "What is 'Iráq's aim for universal peace?" His Majesty's answer was: "'Iráq cannot play a great rôle in universal peace at present. The important thing she can do, is to keep unity in her own domains, maintain good relations with all her neighbors, and work hard to develop the country to the highest culture and spirituality possible."

The writer in saying good-bye to His noble Majesty, told him that many thousands of people from Europe, United States, South America, Australasia as well as Eastern peoples will come to Baghdád when the

Houses of Bahá'u'lláh are opened to the public. Whatever the glory of Baghdád has been in the past, it has a greater future awaiting it, for it was in Baghdád that Bahá'u'lláh declared Himself to be the Prophet of God in this universal epoch. His Majesty King Faisal replied so justly, so kindly, that the Bahá'is will remember him always as a monarch who is one of the greatest humanitarians in the Middle East.

Driving away in the motor car back to the hotel, the departing journalist this morning wished that she had a book to read the biography of this just and earnest King. There is no book, she only knows that he is a devout but a liberal Muḥammadan, and that he was born in Mecca. He is an ardent nationalist and he is aiming at general Arab unity; at the same time he believes all Arab States should put their own houses in order, then unity with 'Iráq, Ḥidjáz, Palestine and Syria will not be difficult. He is an advocate of reform, but a reform which will be the result of education and evolution. The writer knows that he is furthering the cause of education in 'Iráq very much, and he works indefatigably to promote the education of women in his country. Besides his continual occupation in higher politics in his country, His Majesty devotes some time to practical farming. He has set up a model farm outside of Baghdád where he is carrying out experiments in cotton growing, for cotton is a product which will bring great wealth to 'Iráq just as it did to the Nile Land.

This sketch would not be complete without speaking of the King's own family. His Majesty King Faisal has one wife the Queen, and though the writer has not yet met her, she hears that the Queen and her son and four daughters are all very interesting. His Royal Highness Emir Ghází, heir apparent to the throne, is about nineteen years old. He studied for two years at Harrow, England, and he is now in a military school in Baghdád preparing to be an officer.

This is only the briefest outline of the delightful audience with His Majesty King Faisal and a note or two about his family and his busy and historic life.

BAHÁ'U'LLÁH AND HIS TEACHINGS

REPRINTED FROM "THE JAPAN TIMES & MAIL," SEPTEMBER 1, 1929

"ON the 22nd of May there were presented to His Majesty, the Emperor of Japan, seven specially bound volumes of Bahá'í books which had been sent in the name of Bahá'í ladies of America, and were intended as a gift in commemoration of the Coronation. Accompanying the books were the following words from Shoghi Effendi: "May the perusal of Bahá'í literature enable Your Imperial Majesty to appreciate the sublimity and penetrative power of Bahá'u'lláh's Revelation and inspire you on this auspicious occasion to arise for its worldwide recognition and triumph."

"In the 'Tablets of 'Abdu'l-Bahá' are these words: 'Japan hath made wonderful progress in material civilization, but she will become perfect when she also becometh spiritually developed and the power of the Kingdom becometh manifest in her.'

"Bahá'u'lláh and his teachings, which originated in Persia over a century ago, are now fast gaining an universal recognition all over the world. His Imperial Majesty the Emperor graciously accepted a gift of 7 volumes on the new religion presented by the Bahá'í Society, founded for the purpose of promoting the religion, through Dr. Rokuichiro Masujima, eminent lawyer and member of the Middle Temple, London. It may not be inappropriate to refer to the new religion in some details on this honored occasion.

"The leading factor in human progress in the history of 'ascent of man' is the advent, from time to time, of men who pass beyond the accepted ideas of their day and become discoverers and revealers of truths hitherto unknown among mankind. The inventor, the pioneer, the prophet—whoever the case may be—these are the men upon whom the transformation of the world primarily depends.

"This unshakable truth is clearly demon-

strated in every walk of life but none so clearly as in religion. Alone against the world, without a single human being capable of understanding him or of sharing his great responsibility which he alone realizes, he arises, like a torch in darkness, to proclaim his gospel of righteousness and truth.

"There was born in Persia between dawn and sunrise on 12th of November, 1817, a son to Mírzá'Abbás of Núr, a Minister of State. He was named Mírzá Husayn'Alí who afterwards assumed the title of Bahá'u'lláh having realized his mission in life. Bahá'u'lláh declared that he was the long-expected educator and teacher of all peoples, the channel of a wondrous Grace that would transcend all previous outpourings, in which all previous forms of religion would become merged. He laid a foundation which affords a firm basis for unity throughout the world and the inauguration of that glorious age of peace on earth, goodwill among men. Search after truth, the oneness of mankind, unity of religions, of races, of nations, of West and East, the reconciliation of religion and science, the eradication of prejudices and superstitions, the equality of men and women, the establishment of justice and righteousness, the setting up of a supreme international tribunal, the unification of languages, the compulsory diffusion of knowledge and many other teachings were revealed by the pen of Bahá'u'lláh, the prophet. Much of his teachings were specially addressed to the Rulers and Kings of the world.

"It is evident to all with enlightened minds that a new era is about to begin. The old principles of materialism and egoism, the old sectarian and patriotic prejudices and animosities are perishing amidst the ruins they have wrought. Signs of a new spirit of faith, of brotherhood, of internationalism are evident everywhere. Revolutionary



Bahá'is of Tokyo, Japan.

changes of unprecedented magnitude have been occurring in every department of human life. The old era is not quite dead yet. Evils there are in plenty but they are being fought with a spirit of love of righteousness. Clouds there are in plenty but the light is breaking through and is beginning to illuminate the path of progress and to reveal the pitfalls of the onward way. The onward way! Bahá'u'lláh believed himself the champion of the progress and 'one shepherd for one fold.'

"The writings of Bahá'u'lláh are most comprehensive in their range, dealing with every phase of human life, individual or social, material or spiritual. Bahá'u'lláh insists that his followers must be distinguished by brotherly love and courtesy. Above all he insists that elementary education should be general. The fundamental importance and limitless possibilities of education are proclaimed in the clearest terms by the prophet. The teacher is the most potent factor in civilization and his work is the highest to which men can aspire. Education begins in the mother's womb and is as unending as the life of the individual. It is a perennial necessity of right living and the foundation of both individual and social welfare. When education in the right sense of the word becomes general, humanity will be transformed and the world will become a paradise. The thing of paramount importance in education is character training and Bahá'u'lláh teaches the utmost importance of lives and characters of the child's parents, teachers and habitual associates. 'Knowledge is like unto wings for the being and is like a ladder for ascending. To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not those sciences which begin and end in mere words. The real treasury of man is his knowledge which is the means of honor, prosperity, joy and exultation.'

"In all ages the prophets of God have foretold the coming of an era of 'peace on earth, goodwill among men' and the followers of Bahá'u'lláh believe their Master's teachings confirm the prophecies and declare that their fulfillment is at hand.

"'You are all fruits of one tree, the leaves of one branch, the flowers of one gar-

den;' 'Glory is not his who loves his own country, but glory is his who loves his kind.' They are two of the most characteristic sayings of Bahá'u'lláh. Unity—unity of mankind and of all created beings in God—is the main theme of his teaching. 'We must exercise the utmost love toward one another. We must not consider any people the people of Satan, but know and recognize all as servants of one God. Some do not know, they must be guided and trained. Some are ignorant, they must be informed. Some are as children, they must be helped to reach maturity. Some are ailing, their moral condition is bad, they must be treated until their morals are purified. The sick man is not to be hated because he is sick. The child must not be shunned because he is a child. The ignorant is not to be despised because he lacks knowledge. They must be treated, educated, trained and assisted in love.' Everything must be done in order that all humanity may live under the shadow of God in the utmost security, in happiness of the highest type.

"All the signs of the times indicate that we are at the dawn of a new era in the history of mankind. Hitherto the young eagle of humanity has clung to the eyrie in the solid rock of selfishness and materialism. Now the era of confinement is at an end and it can launch on the wings of faith and reason into the higher realms of spiritual love and truth. It will no longer be earth-bound as it was before its wings had grown, but will soar at will to the regions of wide outlook and glorious freedom. One thing is necessary. Its flight must be sure and steady. Its wings must not only be strong but they must act in perfect harmony and co-ordination. Who knows Bahá'u'lláh's prophecies and ideals may not come true with the help of his outspoken teaching? Who could deny a paradise on earth of Bahá'u'lláh's inspiration is impossible under his glorious banner of love of unity?

"The above short note is to commemorate the great honor the Emperor has graciously seen fit to confer on the Bahá'í Society by accepting seven volumes of teachings of Bahá'u'lláh, the prophet and educator of mankind."

'ABDU'L-BAHÁ AND THE RABBI

BY WILLARD P. HATCH

IT was in the fall of the year 1912.

Temple Emmanu-El, the synagogue of the reformed Jews, at 450 Sutter Street, in downtown San Francisco, was packed to overflowing. By sitting on the floor in the balcony, the writer was enabled to both see and hear.

On the rostrum was a scene such as reminded one of a painting of ancient times. In turban and flowing camel's-hair robe, the sage of divine wisdom, His Holiness 'Abdu'l-Bahá was speaking; the Spirit that accompanied His luminous Persian . . . was so powerful that attention was intensely centered upon Him; to such an extent that the fact that His words were interpreted became inconspicuous and was completely lost to consciousness.

'Abdu'l-Bahá was proving with unanswerable logic that religion was the great cause of the progress of a people. "Religion confers upon man eternal life," He said, "and guides his footsteps in the ways of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind." He illustrated His point by the incidents of the Abrahamic family and the succeeding minor prophets of the Jews; by their well-known history and slavery under Pharaoh; their rescue by the great Prophet Moses, Who was known as a shepherd by the Egyptian people; how, by the power of religion, He was enabled to establish such divine foundations as resulted in the glorious civilization of Solomon. He showed that He meant by religion "the essential foundation or reality of religion, not the dogmas and blind imitations. . . . These are inevitably destructive and a menace and hindrance to a nation's life. . . . When they forsook the foundations of the law of God, Nebuchadnezzar came and conquered the Holy Land

. . . seventy thousand Jews were carried away captive. . . . Under the Roman general Titus, 70 A.D., the Holy Land was stripped and pillaged."

Then with impressive majesty the mighty 'Abdu'l-Bahá pointed out that religion was divided into two parts: an essential part, identical in the teachings of all the Prophets; a secondary part which each Prophet changes according to the needs of the people of His day—that the foundations of all religions are one—as Truth is one.

Then the tide of the ocean of the address of 'Abdu'l-Bahá deepened, as He powerfully demonstrated that His Holiness Christ was the greatest friend of Moses: that He promulgated the validity of Moses, unknown previously in India, or even to neighboring Europe; that, by the Gospel and its acceptance of Moses and of all the Israelitish prophets, He successfully upheld the Torah; that the Christians lost nothing by accepting the Old Testament; that Christ was the Son of a Jewish mother, and naturally the friend of the Jews.

The scene was dramatic. The young, highly intelligent, and somewhat heavy-set Rabbi wiped the perspiration from his forehead, although the autumn day was not warm. Not a Jew objected.

Then, briefly, the wonderful 'Abdu'l-Bahá showed that the Prophet Muḥammad was the upholder of Moses and Christ; that, although "outwardly illiterate and uninformed of the Holy Books of God," yet He promoted a civilization from barbaric Arabic material, that extended through the Arabic countries to Spain and greatly influenced European education. It was the quarreling followers of these great Prophets who diverged from the Message of the Founders of their religion and swept into mutually accusing fanaticism.

Then 'Abdu'l-Bahá made it clear that He accepted Moses, without detriment because



A group of the Bahá'ís of Shanghai, China.

of such acceptance, and that in a like manner He accepted all the Prophets—stating that Bahá'u'lláh, "the Founder of the Bahá'í Movement," commends such an attitude and says that "to be unprejudiced" promotes the welfare of mankind.

Profoundly moved the huge audience poured from the synagogue out upon the street and slowly dispersed to its respective homes.

Now one of the immediate sequels to this incident is most interesting; for that it was a sequel in point of time all will agree, the fact is indisputable; that it was also a sequel of cause and effect the writer firmly believes; certain it is that no effect occurs without a cause, that is clearly self-evident—however, the reader may judge for himself.

It was not long after the above incident that the directors of the Congregational church, located on a corner diagonally across the street from the synagogue, determined to build a new edifice on the same site as the old; this necessitated the tearing down of the old structure, before the erection of the new one, and left a Christian congregation without a place in which to worship. At this junction the revered Rabbi of the synagogue, in which 'Abdu'l-Bahá had proven the validity of Christ with irrefutable arguments, by name Rabbi Martin A. Meyer—may his spirit rest in peace—with complete freedom from prejudices which had prevailed between Jew and Christian for an age-long period of time, cordially invited this homeless Christian congregation to worship each Sunday in the Jewish synagogue. This generous invitation was accepted, and for a period approximating nine months thereafter, each Friday the Jewish services unfolded the Old Testament, and each Sunday the Christian services dis-

coursed upon both the Old Testament and the New.

Now when or where, since the time of Christ, had such a thing ever taken place before? True it is that union meetings between the adherents of different religions, including Christian and Jew, have at various times been held before—and at the World's Fair in Chicago in 1893, where the great Bahá'í Cause was first mentioned in America, many different religions had held a congress conducive to better understanding; but when, in previous history, had such an unheard-of thing ever occurred—that week after week, Sunday after Sunday, for months, a Christian congregation should worship, by invitation, in a Jewish synagogue?

When informed of this event His Holiness 'Abdu'l-Bahá wrote, in a Tablet, as follows:

"Regarding the magnanimity and humanity shown by his honor Rabbi Martin A. Meyer in offering his synagogue to the Christians so that they may worship therein,—this action and this deed will become eternal, and in the future ages and cycles, the good intention of the Reverend Rabbi will be recorded in the books and works of universal history and will be on the lips of all men without end."

This message the writer conveyed to the Rabbi, seated one day in his study at the synagogue, and he became very happy therefor.

The body of Rabbi Martin A. Meyer has gone to its last resting place; that his soul may attain to ever higher stations, is the fervent prayer of those who knew and loved him—this unprejudiced, noble-hearted gentleman; true friend that he proved himself by deed to be, and real lover of the One God and humanity—that One God from whom all mankind originates and to whom all mankind returns.

SOME EXPERIENCES AMONG THE POOR IN BRAZIL

BY LEONORA HOLSAPPLE

"BLESSED are the nameless and traceless poor for they are the leaders of mankind." How many, many proofs we see constantly of the truth of these words. Truly those who are poorest in this world's goods—poorest in worldly power, fame, and riches—seem so often richly compensated by a larger share of the wealth that endureth.

It has been my experience to work for the past three years among the poor of Brazil. In several states of that vast country, whose area slightly exceeds that of the United States, I came in contact particularly with those who are generally considered the less fortunate members of society.

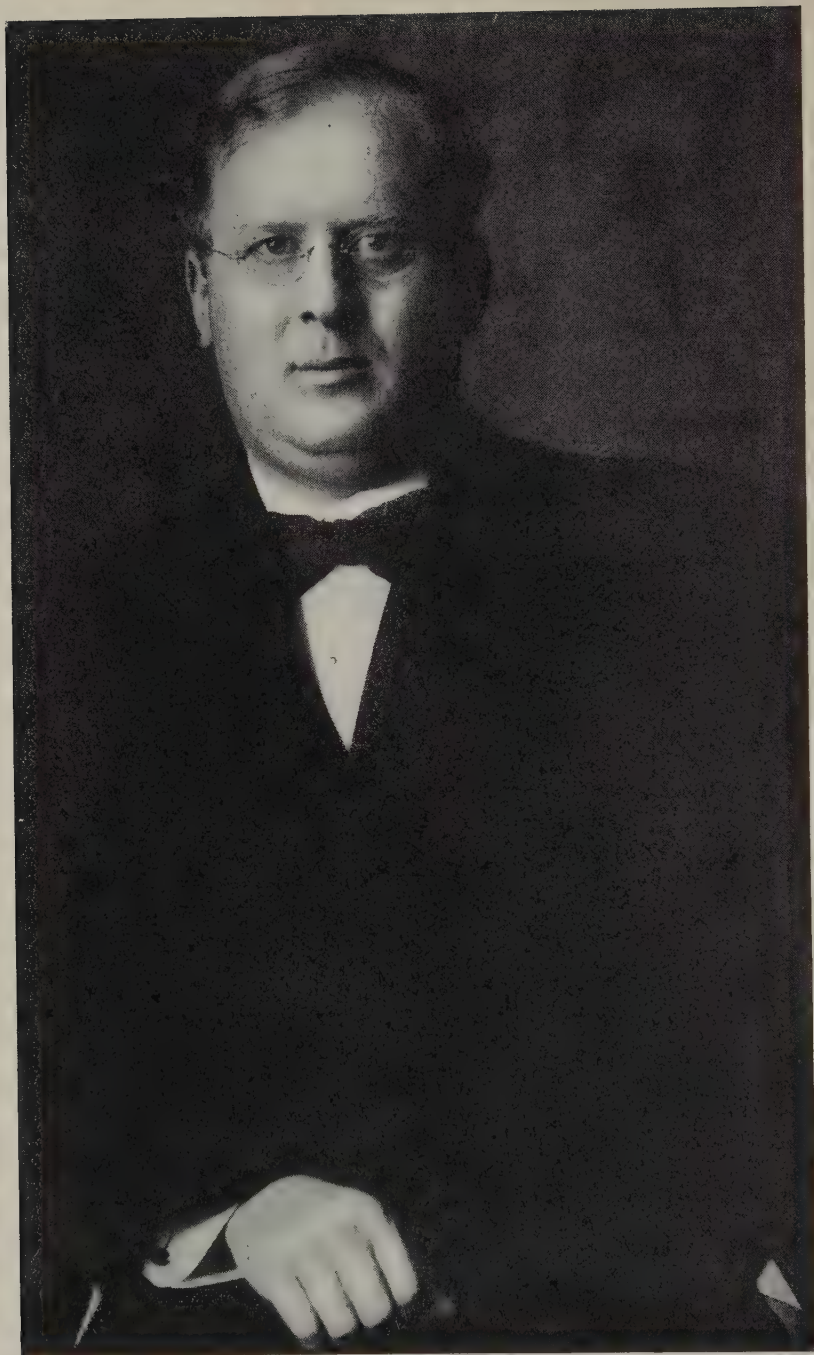
Within a few months of the arrival of Miss Maud Mickle (my co-worker) and myself in Bahia, Brazil, regular fortnightly Bahá'í meetings were established in the factory district, in the very humble home of one of the workers. These people were in badly ventilated textile or cigarette factories from seven in the morning till five at night, year in, year out. Some of them told us they had worked twenty, some twenty-five, others thirty years, at the same machine, and at a wage of two to three dollars a week, or even less during slack periods. Though Sunday is the only day they have in which to wash and mend their clothes and clean their houses, still they would come—walking long distances some of them—to attend our Sunday afternoon meetings. They would listen intently and sympathetically to the story of the sufferings of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá, of their sacrifices for the oneness of humanity. Especially eager were they to hear of 'Abdu'l-Bahá's many acts of charity, which won for Him the title of "Father of the Poor." Though for the most part illiterate, they seemed to catch the spirit of the Master's Words. However little of the

teachings they could understand with their minds, with their hearts they felt and loved them.

Dona Antonia, in whose home the meetings were held during more than two years, used to go about in her spare moments inviting her friends and neighbors to come to the meetings, and distributing booklets and copies of our magazine among them. A photograph of 'Abdu'l-Bahá which we had given to her she herself had framed and hung in the room used for our meetings.

In the state of Pernambuco some among the poor were found most receptive; and in the capital of Ceará, where I spent four months, there were still more opportunities of making contacts with the very poor.

We have had vividly portrayed to us the extreme poverty and desolation witnessed in cities of India, China, and other parts of the Orient, but few, perhaps, have pictured anything similar in connection with any part of our western hemisphere. Some may think of Brazil as still a great jungle, where a living may be had for the taking. It is true that some parts of it still are. Others who have been so fortunate as to take the trip down to Rio de Janeiro on one of our up-to-date English or American boats, may have been agreeably surprised to find the Brazilian capital a very modern as well as very beautiful city, in which practically all the luxuries of home can be enjoyed at a moderate cost. Comparatively few, however, visit central or northern Brazil, so as to be able to form a true idea of the life of a large portion of the people. Picture, for example, Fortaleza, capital of the state of Ceará, but a short distance south of the equator, its rows upon rows of low houses joined together, with scarcely a square foot of garden or a tree to relieve the glare of the tropical sun or the burning of the



Rabbi Martin A. Meyer and whose Synagogue, Temple Emmanuel-El, in San Francisco, in 1912, 'Abdu'l-Bahá delivered one of the most awakening and dynamic of all of His addresses in America.

sand beneath your feet; and the dirt! and the flies! If we are told that there is a street-cleaning department, we shall have to accept it on faith. Some of the inhabitants have themselves named their city "Sujopolis" (the dirty city). A sewerage system is only now being put in. The water is impure; yet one is thankful to have any at all in Ceará, for it is in a region subject to long droughts which have caused the death of thousands in the past. But that which most impresses one in the streets of Ceará is the multitude of beggars, decrepit old men and women, blind, diseased; hundreds of lepers; and the many other apparently desperately poor and wretched, but perhaps too proud to beg; and the naked children wallowing in the sand.

Thanks to the good work of our Rockefeller Foundation, no case of yellow fever has been reported in the capital for the past four years; but there are still malaria, cholera, and typhoid. Serious epidemics of the two latter broke out during my stay there, and I was able to offer my services in carrying medicine, food, and clothing to many of the sick. It was a thrilling experience to visit them in their homes—in their little huts of palm leaves twisted and tied together, with no floor but mother earth, with a wooden bench, perhaps a rude table, a hammock or two to sleep in, and a crucifix or picture of some saint in this which they call a home, and to try to prove to them by deeds the Bahá'í's faith in the oneness of humanity. There were black and white among them, and all the intervening shades, and many who showed clearly the mixture of Indian blood with the Negro or Portuguese. But all were poor, suffering, in need of human help, and all were grateful to have it given, freely, for the love of humanity.

To some, as they became well, there was opportunity of speaking of 'Abdu'l-Bahá and booklets were given to the two or three who were found who could read. On one occasion a group of children who sometimes followed me around from house to house as I made my visits, stood in the doorway of one house in which I was showing a picture of 'Abdu'l-Bahá. Each one wished to come in and look, and on being told whose

picture it was, slowly pronounced His Name. One woman, to show her gratitude, sent her little girl of six or seven a distance of more than two miles to my home on the day of my departure to bring me a gift. The child arrived at about seven o'clock in the morning, and handed me an old handkerchief in which were tied four very small eggs, each carefully wrapped in a bit of newspaper! Another woman wished to give me her thirteen-year-old daughter. Their families are often so much larger than they are able to take care of, they are glad to give one or more to some trustworthy person to bring up for them, even though they are as a rule quite affectionate and devoted to their children.

We have felt that a valuable service might be rendered by taking several children—orphans or others whose parents were too poor to give them any education, or even food and clothing—and they might later perhaps go back and give the Bahá'í message to their own people. For about two years we have had in our home in Bahia a little orphan girl to whom we have been giving the Bahá'í teachings.

In Ceará not only were the poor themselves receptive, but the work with them helped to pave the way for some of the rich to receive the message, for when the opportunity came to give a Bahá'í lecture in the most fashionable club of the city, undoubtedly a number attended whose interest had been roused through hearing of my services as "Nurse of the Poor," as I was called.

Permission was also obtained to address all the prisoners in the Ceará State Prison on Easter Sunday afternoon. Here again a contact was made with society's unfortunates. The hearts of some of them, at least, would seem to have been softened by suffering and made receptive. One made a speech of thanks; another wrote a letter of appreciation. All seemed eager to receive at the close of the meeting booklets and typed copies of prayers that had been translated into Portuguese.

Of course some of the wealthy and educated classes in Brazil also have attended the meetings and expressed their sympathy with the Principles, but they are so prone



Bahá'í Student Class, Bahia, Brazil.

to weigh everything with their intellects merely. Generally speaking, it seems more difficult for them to *feel the love*, that great spiritual dynamic which is surging, emanating, from the Word of God in this New Day.

Just one striking exception, however. The mayor of a small town, in the State of Bahia, noted for its fanaticism, gave us the use of the city hall for a lecture, at which he himself introduced the speaker, and for which, more than that, he had had

handbills announcing it printed and distributed throughout the town. He seemed very sincere in his interest, and when we went to pay our hotel bill, we found that his courtesy had extended so far as to make us his guests.

Indeed, "Blessed are the nameless and traceless poor"; though blessed, too, 'Abdu'l-Bahá has told us, are the few who have not been withheld by riches or prestige from "turning toward the Lights of His Face."

A TRIP TO TAHITI

BY LOUISE BOSCH

HAVING happily formed the decision of visiting Polynesia in order to carry out the desire of 'Abdu'l-Bahá for Bahá'í service in that island group, I accidentally came across, in a way which seemed to me remarkable, the book by Pierre Loti, entitled "The Marriage of Loti." With this book in my possession, a new chapter opened in my life. I read slowly, solemnly, every word and sentence. It was a story of love's sad ending. The scene was in Tahiti, the largest of the Society Islands. During an interval of two weeks I read and reread this endearing novel. It was indeed an idyll. Throughout the reading of it I felt as though this book had been written for me.

The quintessence of Loti's novel was his ability to inculcate love for the brown race, a subject which he treats so sympathetically and understandingly.

With the finishing of this book, I began to make inward and outward preparations for a visit to the scene of that story. In Boston I visited the Public Library to see what literature I could obtain on Tahiti. I was agreeably surprised to find that the very book I had been reading was used there as a reference and textbook on Tahiti. Some of the works of Robert Louis Stevenson, also used as reference, I obtained and read while on my way to San Francisco.

At last the Spring of 1920 witnessed the departure of my husband and myself from the port of San Francisco—a great day for both of us. We trusted entirely in the promises of 'Abdu'l-Bahá, not knowing a single soul in our appointed destination.

After a voyage of two weeks we arrived in the harbor of Papeete. From afar we could see the lofty mountains of Tahiti.

While waiting out in the harbor for the pilot, a tropical rainfall, the first one we had encountered on our voyage, descended heavily onto the waters. When we had

been safely piloted through the dangerous reefs surrounding the island into the placid inner waters of the lagoon, a magnificent double rainbow made its appearance. We disembarked in the bright afternoon sun and entered the Custom House, but on our exit therefrom shortly after, the night had descended. I remembered then how both Loti and Stevenson wrote of the rapid transit from night to day, and vice versa, in those regions.

A guide, pushing our baggage on a wheelbarrow, took us to one of the two hotels there. We found that it was filled, but the host, a native, attired in European trousers with shirt hanging loose over them, kindly vacated his own room for our use. The following morning my husband was endeavoring to find a suitable abiding place, but learned that the housing situation in Papeete was the same as elsewhere in the world at that time. He could not find a house for rent; in fact, in the entire town there was only a single room available. He made haste to secure that one room and, throughout our stay there, we retained it. We learned afterward that Loti himself had lived in that very house.

At first we felt the effect of the tropical heat and the relaxing effect of the climate, as well as the annoyance of the mosquito stings, but the thought of having come there for the sole purpose of delivering the Bahá'í Message to these remote people comforted and supported us. No sooner had we met the first souls to whom we could impart the Glad-Tidings of the New Day than our discomforts changed into comforts and our troubles into joy.

When we had been about two months in Tahiti my husband fell ill. An ice plant had been installed in the town—a new thing for that country—and the people had begun to enjoy the luxury of iced beverages, a dangerous thing for such a hot climate.

Many became ill, my husband among them. His illness was not in vain, however, as his sick room became a real rendezvous for our newly made friends who were desirous of hearing more about the Bahá'í teachings.

Later we heard of an elderly gentleman, a Tahitian minister, desirous of meeting us. When my husband had recovered sufficiently we took a drive one day to see this minister, who lived in a suburb of Papeete. We found him at home and soon we were engaged in explaining the Bahá'í teachings. We had great language difficulties, as he did not speak French, nor had he spoken English for over forty years, although he could speak and read English well before that time. Fortunately he could understand us much better than he could reply, so the situation was saved and we managed to have a delightful visit. With his wife we spoke through him, as she could understand only the native tongue. Between the intervals of our subsequent visits the minister read with avidity the books on the Bahá'í Cause which we had lent him. After our visits he would look up in the Bible everything we had said, and would find it corroborated.

This minister lived in a lovely spot at Arue, not far from his church. His house was a nine-sided structure, situated on a narrowing stretch of land leading out into the ocean. He told us that this was the very place where the first missionaries to the island had landed some one hundred or more years before. At that time the inhabitants were idol worshippers. The church bore the inscription, "Fetia Paipolamaama," meaning "The Bright and Shining Morning Star."

At his bungalow the minister offered us what he had, and said: "This is your home—come and live here." He had about ten acres of land, and his house was built in half Tahitian and half French style, surrounded by an attractive garden. He had no children of his own, but had taken some into his home. Indeed, with Tahitians the love of children is so great that there is not a single household without them. One couple with whom we became acquainted had eight children of their own and had adopted twelve others.

One of the children of the household of the minister, a wee baby girl of lovely brown skin, was soon to be baptized. On one of our later visits he told us that he had baptized her and named her Bahá'u'lláh! We were very happy to hear this. Afterward we learned that it is a Tahitian custom to give children mixed names—for instance, Rebecca to boys, and Paul, David or such like to girls, and that the Tahitians preferred Biblical names. This is not surprising when one knows that the Bible is the only existing piece of literature in their own language. These people possess no literature, no history of their origin. It is a mysterious race, the encyclopedias tell us. They speak a restricted though melodious language, in which there are no harsh sounds.

Less than one year after we left Tahiti our minister friend passed from this life. He was a great soul for the little education that his time and country had been able to bestow upon him. Through us he wrote to 'Abdu'l-Bahá and thanked Him for having sent emissaries to his land, and asked blessings for Tahiti.

There is a legend that Tahiti is the Garden of Eden. Certainly it used to be a country of perpetual harvest without cultivation. It is different now, since the many foreigners have commercialized the place. Thus the life of the natives has become less easy. Extra food has to be imported from New Zealand and Australia, as well as from France and America, and one has to strain an eye to perceive the country as it was in former days.

Loti wrote that the life in Tahiti was localized by the seashore, and we found it so. The Tahitians love the water and are almost always in it, and no wonder for it is so soft and lovely and warm. Children learn to swim and dive at the age of five.

There are wonderful trees in Tahiti, of which the cocoanut palm is the most wonderful. Neither pen nor tongue can describe all the uses to which this tree is put. From babyhood to old age human beings could subsist on its fruit alone. Every part of the tree, from root to leaf, is used for a thousand different things. There is

absolutely nothing that cannot be made from the cocoanut tree, from milk to cement. It is called the tree of life, the tree of paradise. Then they have a great variety of other fruit trees, such as the breadfruit and the alligator pear tree. Coffee, too, grows there, its blossom having a most delightful perfume. In short, God has given everything to Tahiti. That wonderful land has been showered with God's bounty. I will not dwell upon everything that Tahiti once had, or still has. Suffice it to say that there is a legend to the effect that God, when He created the world, created Tahiti first. "His hands were so full when He went about to distribute that He dropped a great deal over Tahiti." This is a good description of that land.

Our last days on the island were spent in receiving parting presents and calls from our new friends. We soon found that our little trunks, with which we had come to Tahiti, would no longer hold our possessions. We received souvenirs of all kinds—shells of various sizes and colors, beads, baskets, fans, hats, slippers, mats, pearls, vanilla beans, etc. Perhaps the most touching of all our gifts was the bestowal of a new name. It is a Tahitian custom to bestow names or titles upon departing friends. In this case we received the name: "Teriitahi Papeete." We were deeply touched when its meaning was translated to us as, "First king of the great family of Bahá'ís arrived among us." When we expressed our thanks for this title we were told that it did not weigh the price of the one we had brought them.

We stayed in all five months in Tahiti, scarcely long enough for the fundamental work that it is for Bahá'ís to do. It seemed best, however, to return to our country at that time.

Fain would we have given the Bahá'í Message to the ex-Queen, but an extraordinary circumstance prevented it. The fact was that our name was "Bosch." We were in a French colony. It was soon after the war, and when the war feeling against the Germans was apparently at its height. Although we are Swiss, not German, yet because of our name we were believed to be German, and it was rumored that we had

come to Tahiti to instigate the natives against the French. As there was already existing a good deal of estrangement between the Tahitians and the French, it was easily possible to credit the rumor. At all events, a false motive was assigned to our coming there, and the Queen sent her regrets at her inability to meet us. This she did very kindly, through one of her sisters. This sister was, however, sufficiently interested in us to suggest that my husband change his name. My husband replied that this was a good suggestion, but that he feared he might not always be able to remember his new name. But we had met a sufficient number of people whose interest we had gained and whose eyes we had directed toward the Bahá'í Cause. It seemed, therefore, best to leave that field then with the hope that we would return at some later time.

When the hour of our departure finally arrived, a timid young girl, who had scarcely spoken to us during our stay, came on deck to bid us farewell. She brought us a small red rose of exquisite fragrance. She did not speak a word as she tendered her gift. Thus she bade us farewell. We afterwards learned that this same girl was the one of all our hearers who had most fully grasped the significance of our visit to Tahiti.

We did not stay long at home after our return to America, but set out again as soon as we had sufficiently recovered from the effect of our sojourn in a tropical climate. It was just about a year after the above occurrences that we found ourselves in Haifa, Palestine, in the presence of 'Abdu'l-Bahá.

We were, of course, most anxious to tell Him of our stay in Tahiti. During our first day in Haifa we made several attempts to draw His attention to our experiences there. On the following day some Persian pilgrims, who had arrived in Haifa a few days before us, came to the Pilgrim House in the early morning from the Tomb of Bahá'u'lláh, bringing with them from the Tomb a handkerchief full of blossoms. These they emptied into a dish which they set upon the dining table. How great was my surprise when I noticed among these blossoms the national flower of Tahiti, there

called the "Diadem." I had not known that this most fragrant flower grew elsewhere, as here in 'Akká. In Tahiti wreaths are made of these flowers. Loti says that both men and women wear them, and we have witnessed this.

I could not refrain from telling 'Abdu'l-Bahá, when He came to lunch with us at the Pilgrim House, of this coincidence. He looked weary and spoke but little. Could I have foreseen that within a very few days 'Abdu'l-Bahá would be taken from us I should hardly have ventured to trouble Him. In my ignorance, however, I asked for permission to speak, which was granted. I then told of some Tahitians who had made wreaths of these flowers for our heads. I had not mentioned any of the humble circumstances leading to the

making of these wreaths when 'Abdu'l-Bahá said:

"You must try to attain to the diadem of the flowers of Christ. . . . These flowers here wither quickly, whereas those others remain forever fresh." I looked at Him. I had not understood. He then said, "The flowers of Christ are the disciples of Christ."

Another day I laid the photograph of an old full-blooded Tahitian lady of several generations back at 'Abdu'l-Bahá's place at the table. He took it up and looked at it, asking whose it was. I told Him it was the picture of the wife of a native chief whose present-day descendants had listened to the Message we had taken to them. His reply was:

"She was a good tree, she has borne good fruit!"

CONTENTS OF
VOLUME I-BAHÁ'Í YEAR BOOK
AND
VOLUME II-THE BAHÁ'Í WORLD

CONTENTS OF BAHÁ'Í YEAR BOOK VOLUME I.

PART ONE

"O Army of Life!"

A Statement of the Purpose and Principles of the Bahá'í Faith.

Outline of Bahá'í History.

The Passing of 'Abdu'l-Bahá.

PART TWO

Extracts from Bahá'í Sacred Writings.

A Statement on Present-day Administration of the Bahá'í Cause.

Bahá'í Calendar and Festivals.

The Mashriqu'l-Adhkár.

Brief History of the Mashriqu'l-Adhkár in America.

Extracts from Mashriqu'l-Adhkár Report.

The Mashriqu'l-Adhkár of 'Ishqábád.

Impressions of Haifa.

Kunjangoon.

Old and New Paths at Green Acre.

World Unity Conference.

PART THREE

National Spiritual Assemblies.

Leading Local Bahá'í Centers.

Bahá'í Periodicals.

Bibliography.

References to the Bahá'í Movement.

European and American Cities Visited by 'Abdu'l-Bahá.

Transliteration of Oriental Terms Frequently Used in Bahá'í Literature.

Dr. J. E. Esslemont.

PART FOUR

The Relation of the Bahá'í Cause to Modern Progressive Movements.

The Unity of Civilization.

Equality of Men and Women.

Esperanto and the Bahá'í Teachings.

Unity of Religions.

Science and Religion.

Universal Education.

Racial Amity.

The Economic Teaching of 'Abdu'l-Bahá.

World Peace.

CONTENTS OF THE BAHÁ'Í WORLD VOLUME II.

PART ONE

- "O Army of Life!"—Words of 'Abdu'l-Bahá.
A Statement of the Purpose and Principles of the Bahá'í Faith and Outline of Bahá'í History.
The Passing of 'Abdu'l-Bahá.
Survey of Current Bahá'í Activities in the East and West.

PART TWO

- Excerpts from Bahá'í Sacred Writings.
Soul, Mind, Spirit and the Essence of Divinity.
A Statement on Present-Day Administration of the Bahá'í Cause.
Excerpts from the *Will and Testament of 'Abdu'l-Bahá*.
The Spirit and Form of Bahá'í Administration.
Declaration of Trust.
By-Laws of the National Spiritual Assembly.
Excerpts from Letters of Shoghi Effendi.
Bahá'í Calendar and Festivals.
Bahá'í Feasts, Anniversaries and Days of Fasting.
The Mashriqu'l-Adhkár.
Address of 'Abdu'l-Bahá delivered at Bahá'í Convention, Chicago, 1912.
The Structure of the Bahá'í Temple.
Address delivered by 'Abdu'l-Bahá at the Dedication of the Mashriqu'l-Adhkár Grounds, May, 1912.
The Mashriqu'l-Adhkár of 'Ishqábád.
Impressions of Haifa.
Haifa, 'Akká and Bahjí.
Kunjangoon—The Village of 'Abdu'l-Bahá.
Through India and Burma.
Green Acre and the Ideal of World Unity.
References to the Bahá'í Faith.
Queen Marie of Rumania pays tribute to the beauty and nobility of the Bahá'í Teachings.

PART THREE

- Bahá'í Directory, 1928.
Bahá'í National Spiritual Assemblies.
Bahá'í Spiritual Assemblies.
Bahá'í Groups with names and addresses of correspondents.
Bahá'í Groups.
Bahá'í Administrative Divisions in Persia.
Bahá'í Periodicals.
Bahá'í Bibliography.
Section One —List One: Bahá'í Publications of America.
Section Two —List Two: Bahá'í Publications of England.
—List Three: Bahá'í Literature in French
—List Four: Bahá'í Literature in German.
—List Five: Partial List of Bahá'í Literature in Oriental Languages.

Section Three—Alphabetical List of Bahá'í books and pamphlets.

Section Four—References to the Bahá'í Movement in non-Bahá'í works.

Section Five—References to the Bahá'í Movement in magazines.

Transliteration of Oriental Terms frequently used in Bahá'í literature.

Guide to the transliteration and pronunciation of the Persian alphabet.

PART FOUR

Introduction to *The Promulgation of Universal Peace*.

Poem—"A Prayer."

The Bahá'í Religion—Papers read at the Conference of Some Living Religions Within the British Empire, 1924.

Paper I—By Horace Holley.

Paper II—By Rúhí Effendi Afnán.

Living Religions and the Bahá'í Movement.

The Bahá'í Attitude Towards Muḥammad.

A Modern Interpretation of Muḥammadanism.

The World-Wide Influence of Quarratu'l-'Ayn.

Souvenir Feast of 'Abdu'l-Bahá.

The Bahá'í Cause at the Universal Esperanto Congresses at Edinburgh and Danzig.

On the Borders of Lake Leman.

Translation of a Letter from the Israelitish Assembly of Bahá'ís of Tíhrán, Persia.

Inter-Racial Amity.

Appendix—Tablet to America revealed by Bahá'u'lláh.

Bahá'í Persecutions in Persia—An Appeal to His Imperial Majesty Reza Sháh Pahlaví.

Appendix One—Summary of Bahá'í Teachings.

Appendix Two—Excerpts from Letters of Bahá'u'lláh to the Sultán of Turkey and the Sháh of Persia.

Appendix Three—Words of 'Abdu'l-Bahá concerning Persia.

DATE DUE

GAYLORD	PRINTED IN U.S.A.

GTU Library

3 2400 00325 5431

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

BP
300
B3
v.3
1928/
30
LC Col.

The Bahá'í world

BP
300
B3
v.3
1928/
30
LC Co

